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Post & Opinion

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The Rebbe as the messiah continues to make news

KFAR CHABAD, Israel — While not too many Jews worldwide are aware of the movement within some elements of Lubavitch to proclaim the recently deceased Rebbe — Menachem Mendel Schneerson — as the Messiah, the recent AP news report from here serves to alert the world to the adventure which so far its headquarters at 770 Eastern Parkway in Brooklyn has preferred not to adopt, even though the movement began with one or so of the several remaining leaders, there and has been widely publicized. Advertisements have been placed proclaiming "The King Messiah" and there have been incidents in which he actually has been called God.

The AP report from here, the Israeli village in which there is an exact counterpart to the large building at 770 Eastern Parkway, brick by brick of its world center in Brooklyn.

The genesis for the AP report was the celebration here of the anniversary of the Rebbe's death with a banner proclaiming "Our lord, our teacher, our rabbi, the Messiah, will live forever."

Chabad spokesman Menachem Brod told AP that he believed the messianists were a minority and that the option for chabadniks was "either to fight or to live in peace" over the issue. He added, however, that some cross the line and pointed to a rabbi in Tzfat who proclaimed that Schneerson was God and who was therefore all but excommunicated for violating the Jewish belief that God has no human form.

The AP dispatch stated that Michael Moyad, 54, slept with his best clothes laid out by his bed — to be ready and quoted him to the effect that while the Rebbe discouraged open identification of himself as the messiah, he gave strong hints, such as in 1991, when he told followers the Messiah was coming soon and his name was Menachem. He believes that Schneerson is not dead but has "disappeared from our sight, like father, waiting in a locked room."

The AP report gave the number who are affiliated with Chabad worldwide as 400,000.

13 Iran Jews expected to gain their freedom

What the chances are that Jesse Jackson will be able to secure the release of the 13 Iranian Jews who have been jailed by Iran on charges of spying for Israel remains to be seen but, especially since world attention has been centered on the problem that it may be assumed that they will be freed. If convicted they face death. Two Jews were hanged in 1997 for spying.

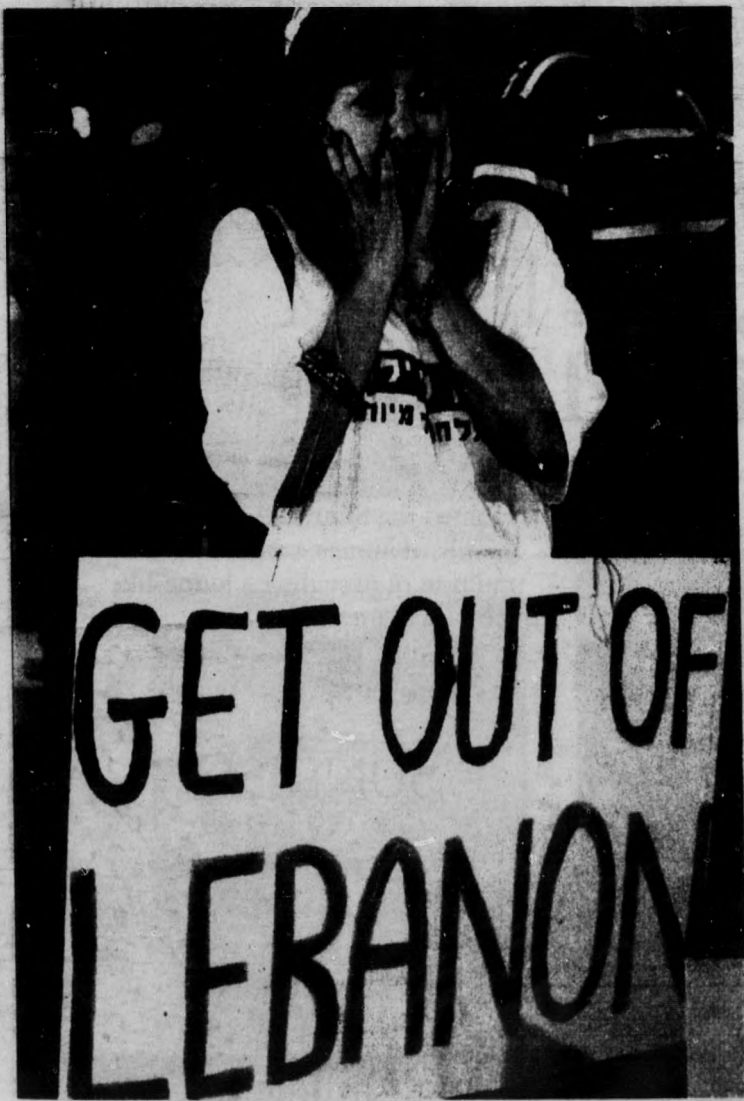
The thirteen have been detained in Shiraz since March and most have been denied family or Red Cross visits or legal representation. Included in the group are two communal leaders and three religious teachers and one of the detained is only 16 years old.

Amnesty International is also involved in securing their release.

Ariel Sharon, Israel's Foreign Minister, met with UN Secretary-General Kofi Annan in New York, where he expressed "deep concern" and demanded that Iran immediately release the 13 men.



ORTHODOX TOO — One of the big problems Prime Minister Barak must overcome is the nation's standard practice of permitting Orthodox youth to avoid army service although as shown here some perhaps less observant do take three years out of their life of Torah study to learn how to defend the nation.



COME HOME — The one move of all the others that Prime Minister Barak is almost certain to make and could have made before this issue of The P-O reaches its readers nationwide is to withdraw Israel's troops from the enclave in southern Lebanon which has protected Israel's northern villages from persistent bombardments from the Hezbollah (Syria) who are ensconced there.

Church/state dispute revives

The Jewish Community Relations Councils in Indianapolis and elsewhere are likely to face another spate of state legislative bills that, essentially, renew the battle over religion in the public schools, judging by recent action by the U.S. House of Representatives.

House members approved by a 248-180 vote, an amendment to allow states to decide whether to permit displays of the 10 Commandments on government property.

Brett Shankman of the JCRC commented that Indiana state legislators often have filed similar bills. This past session a legislative committee chairman chose not to give such a bill a hearing, Shankman said, because "the chairman saw clearly that it's not constitutional to post the 10 Commandments in public buildings. There have clearly been court decisions on that point."

Rep. Robert Aderholt, R-Ala., offered his amendment in the context of the concern about guns and killings in

schools. He called it a first step toward re-instilling the value of human life in children influenced by a violent culture.

Rep. Bob Barr, R-Ga., even said recently that if the Ten Commandments had been posted at Columbine High School, the April 20 massacre there wouldn't have happened. Aderholt didn't go that far, but called it "an important step to promote morality, and an end of children killing children."

All of Indiana's Republican representatives and Rep. Tim Roemer, whose district is based in the South Bend area, voted for the Aderholt amendment.

Voting against it were Indiana Democratic Reps. Peter Visclosky and Baron Hill. Rep. Julia Carson did not vote because she was in Indianapolis to honor civil rights pioneer Rosa Parks.

Several religious groups voiced their resentment.

Barry Lynn, executive director of Americans United for Separation of Church and State, said Congress "probably should spend more time

obeying the Ten Commandments and less time trying to exploit them for crass political purposes."

The Supreme Court in 1980 struck down as unconstitutional a Kentucky law requiring the posting of a copy of the Ten Commandments in each public school classroom as violating the required separation of religion and government.

Democrats called Aderholt's proposal unconstitutional and unworkable. Rep. Jerrold Nadler, D-N.Y., pointed out that various Bible-based religions have different preferences for different ver-

Continued on page 5

BJE honors 11; chooses officers

Brandon A. Roger will head the Bureau of Jewish Education, having been elected with a slate of five officers at the BJE's annual meeting.

The BJE's 88th annual meeting also provided the venue for honoring three persons for past service to BJE with the Maimonides Award and eight persons with the Hillel Award for support and expansion of formal and informal Jewish education.

Vice presidents are Wendy Brown, Terri Cohen and Dwayne Issacs, who also serve as members of the board of directors.

Susan Gabovitch was chosen as secretary and Sheila Greenwald as treasurer. Both also serve on the board.

Other board members are Lorraine Ball, Mary Berman, Judge Evan Goodman, Michael Mervis and Doug Rose.

Maimonides Award recipients were Lynn Abrams, who chaired the annual BJE Auxiliary fundraiser, Berman, coor-

dinator of the Shalom Baby Playgroup of BJE, and Benton Marks, a past president of the BJE.

Hillel Awards went to:

- Jeff Bercovitz, chair of the Post Bar and Bat Mitzvah Education Task Force/Teen Initiative convened by the Indianapolis Board of Rabbis and the Bureau of Jewish Education;

Andrea Blum, chairperson for the annual BJE fundraiser;

- Paula Davidson, a facilitator of English classes to New Americans sponsored by the Jewish Community Center;

- Judy Doerhman and Judy Goldberg, who each have served as BJE Auxiliary chairperson for holiday celebrations;

- Lorie Hasten, a coordinator of the Shalom Baby Center Playgroup at the BJE;

- Illo Heppner, a facilitator of English classes to New Americans sponsored by the Center;

- and Julie Mervis, Shalom Baby Center Baby Basket coordinator.

21 indy kids SKIP to Israel

The Indianapolis community is sending 21 young people to Israel this summer and fall through the Send a Kid to Israel Program (SKIP) and the Domont Israel Scholarships.

The lucky 21 are Rebecca Arnoff, Malcah Effron, David Friedman, Megan Herman, Meredith Katz, Jenna Kloosterman, Matthew Lenkowsky, Adam Miller, Jessica Reiter, Suzanne

Continued on page 4

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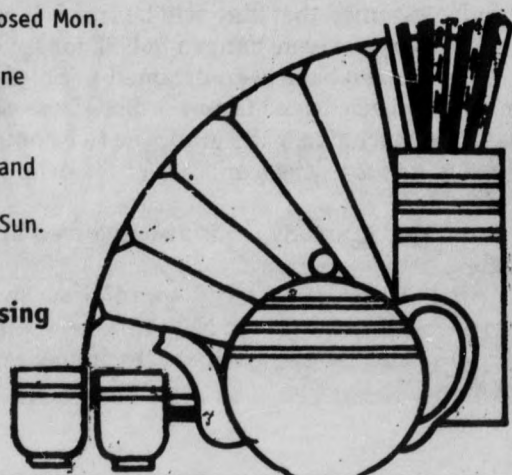
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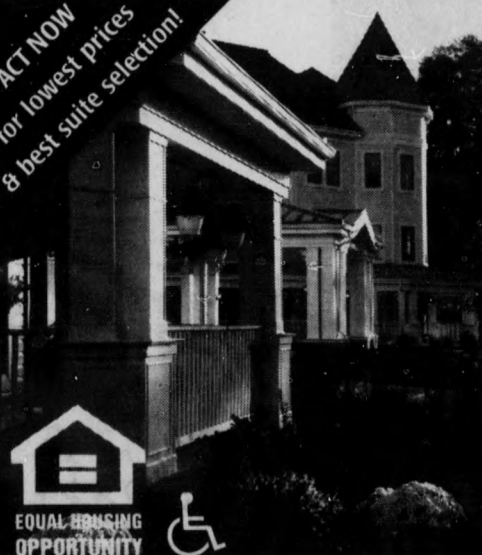
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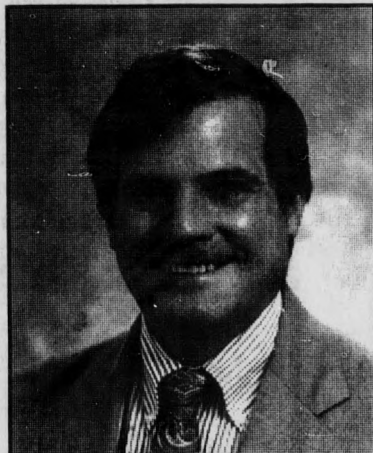
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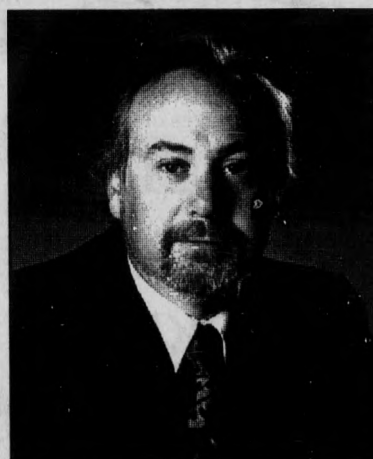
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6 honored by JCC at annual meeting

Alice Berkowitz, long a mainstay of the Jewish community was honored on Thursday, June 10, with the Ivan M. Chalfie Award for Distinguished Service to the Jewish Family and Community.

She was one of six persons honored at the annual meeting of the Jewish Community Center Of Indianapolis on Thursday, June 10, which included election of officers and board members. Andrew Kleiman continues as president.

Berkowitz has been a life-long volunteer for betterment of the Jewish community and the greater community. She has served Congregation Beth-El Zedeck, United Jewish

Appeal, the Federation, the Council of Jewish Federations, the IU Presidents Council, the state governing board of the Helen G. Simon Hillel House of Bloomington, the IU Jewish Studies Board of Visitors, Girl Scouts, Head Start, Meals on Wheels and the Indianapolis Museum of Art.

Sheldon Hirst and Bernie Eggener received the Martin L. Lerner Leadership Award. Hirst is a JCC vice president who has given more than 12 years of volunteer service to the Center. Eggener has been a board member of the Center since 1997 and co-chairs its finance committee. He was instrumental in implementing a new budget process in 1998.

Three teenage graduates of

North Central High School were recognized with the Bella Wolf Memorial Award for their contributions to the Center, the Jewish community, youth groups and the Indianapolis community.

They are David Glenn, Benjy Ekhaus and Ben Sheldon. Glenn has served as chapter and regional president of AZA and has raised funds for Jewish and other causes, including the special Olympics.

Ekhaus chairs the Center's regional softball tournament and has volunteered at the JCC auction and served as a JCC day camp and child care counselor.

Sheldon has been a past
Continued on page 6

Goldsmith preparing for post-mayoral life

Mayor Steve Goldsmith will be leaving his job in January, but not for a rocking chair, according to media reports.

After 20 years in elective office as a prosecutor and mayor, he is moving into the corporate community, the latest Indianapolis Business Journal reports.

Of course this may be temporary, too, because he has a hand in Republican politics as an adviser to the presidential campaign of Texas Gov. George W. Bush. Many political writers have speculated that Goldsmith might have a place in a Bush administration if Bush wins the presidency.

Goldsmith has been named

to the boards of The Finish Line Inc., and the Gazelle Fund. Alan Cohen, chairman of the athletic products retailer asked him to join The Finish Line. The Gazelle Fund is a locally based venture-capital fund for technology investments.

Goldsmith, 52, has been tightlipped about other postmayoral plans.

He will begin service on Finish Line's board if he's elected at the company's shareholder meeting July 15, although he won't leave office until January. Goldsmith and the company have received legal counsel to the effect that he can serve on the board while in office. Indiana law forbids holding two lucrative public offices simultaneously, with "lucrative" meaning for money or other considerations. It does not bar serving on a private board, something Goldsmith has avoided in the past so he would not have to deal with possible conflicts of interest, he indicated.

Goldsmith said the Gazelle Fund appeals to his interests in technology and entrepreneurial ventures.

His compensation at Finish Line will be about \$15,000. He'll receive a \$2,500 annual retainer and \$2,500 for each board meeting attended. The company held five meetings last year. He'll also receive options to purchase 3,000 shares of the company's stock this year and 4,000 shares each subsequent year.

SKIP

Continued from page 2

Rothenberg, Jeremy Sandock, Jordan Schildcrout, Ben Sheldon, Lauren Shideler, Benjamin Sider, Lydia Sitnikov, Nathan Sklare, Michelle Weinberger, Lauren Zoll, Sandra Zuckerman and Rachel Zuckerman.

The Federation has set up the SKIP program as an effort to promote Jewish continuity. Parents contribute until the child is high school graduation age and are matched dollar for dollar so that practically any Jewish child in Indianapolis at 17 or 18 can afford to go to Israel for a summer of fun and learning that helps the child identify himself or herself as a member of the worldwide Jewish family.

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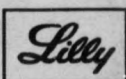


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Church/state

Continued from page 2

sions of the 10 Commandments.

Rep. Mark Souder, R-Ind., defended the 10 Commandments legislation on CNN's Crossfire program.

"The next time we vote on this, I'm thinking about offering an amendment that we do each one of the ten, one by one and see where the opposition really is focused," Souder quipped.

He also pointed out that above the speaker's chair in the House is an image of Moses and the legend, "In God we trust."

"That's what's been constitutional. That's what's been the thrust of this country. You can see in schools all over this country prayers of Native Americans. You can see prayers in Hindu and Muslim, and religious objects from the Incas and the Mayas. Apparently the only religion that can't be included in this multidimensional religious process in the schools is the one that's the majority of the United States.

Reporter Bill Press on the panel recalled to Souder that a federal judge in an Alabama case had said there is nothing wrong with the Ten Commandments, but there is something wrong with breaching the church-state separation. He quoted the ruling: "The Ten Command-

ments may be displayed in every church, synagogue, temple, mosque, home and storefront. They can be displayed in cars, on lawns and in corporate boardrooms. Where this precious gift can not and should not be displayed as an obvious religious text or to promote religion is on government property."

Souder indicated that Bible-based texts seemed to be ruled out while others are allowed, on the rationale of teaching diversity.

"Do we have to take Moses down on the floor of the United States House of Representatives?" Souder said.

Press replied, "Congressman, I am not sure that the Congress is a model for every school room in America."

Meanwhile, back in Indiana, Elkhart city officials have been defending the display at City Hall of a 10 Commandments monument donated in 1958 to the city by the Fraternal Order of Eagles.

The Indiana Civil Liberties Union, which is arguing the case on behalf of Elkhart residents Michael Suetkamp and William Books, has claimed the monument amounts to a government endorsement of religion.

U.S. Magistrate Theresa Springmann has yet to rule in the case.

More Jewish giggles

Grins: Some old, some new

The optimist sees the bagel, the pessimist sees the hole.

If you can't say something nice, say it in Yiddish.

It's not who you know, it's who you know had a nose job.

If it tastes good, it's probably not kosher.

No one looks good in a yarmulke.

Who else could have invented the 50 minute hour?

Never pick your nose in shul; it's the one place you know He's watching.

Why spoil a good meal with a big tip?

WASPs leave and never say good-bye. Jews say good-bye and never leave.

Twenty percent off is a bargain; fifty percent off is a mitzvah.

Wine needs to breathe, so don't rush through the kiddish.

Remember, even Sandy Koufax didn't play ball on Yom Kippur.

There's nothing like a good belch.

Israel is the land of milk

and honey; Florida is the land of milk of magnesia.

Never pay retail.

It's always a bad hair day if you're bald.

Pork is forbidden, but a pig in a blanket makes a nice hors d'oeuvre.

No one leaves a Jewish wedding hungry; but then again, no one leaves with a hangover.

The High Holidays have absolutely nothing to do with marijuana.

And what's so wrong with dry turkey?

If your name was Lipschitz, you'd change it, too.

Always leave a little room for the Viennese table.

Always whisper the names of diseases.

One mitzvah can change

the world; two will just make you tired.

If you don't eat, it will kill me.

Anything worth saying is worth repeating a thousand times.

The most important word to know in any language is sale.

Where there's smoke, there may be smoked salmon.

Never take a front-row seat at a bris.

Prune danish is definitely an acquired taste.

Next year in Jerusalem. The year after that, how about a nice cruise?

Never leave a restaurant empty-handed.

Spring ahead, fall back, winter in Miami Beach.

You need ten men for a
Continued on page 7

It's a Big World in Here!

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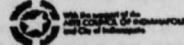
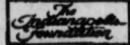
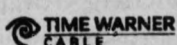
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Critic's Corner

Wilde's trials a Phoenix triumph

By CHARLES EPSTEIN

The Phoenix Theatre has undauntedly presented another unusual play: *Gross Indecency: The Three Trials of Oscar Wilde*. This was a play



where history was made into exciting theater. The plot is rather complicated but brilliantly written by playwright Moises Kaufman.

Most of the play takes place in court when an even-

tual sensational scandal emerged. Since Oscar Wilde was considered one of the finest writers of the previous century these three trials received tremendous publicity. Thus the original celebrity trial was born.

The script was taken from many histories, memoirs (both published and unpublished), newspaper and magazine articles which are quoted frequently. The dialogue is also sprinkled with Wilde's literary eloquence which brings a welcome atmosphere of art and elegance into the courtroom.

In the first trial Wilde sues the Marquess of Queensbury for libel. Wilde is forced to drop his suit when evidence

of homosexual activity is brought forth by the Marquess. Wilde himself is the defendant in the second and third trials on charges of "gross indecency."

The elegant courtroom set and effective lighting design were by Bryan D. Fonseca. The necessary period costuming and wigs were provided by Stephen R. Hollenbeck and Fernow McClure, who made Charles Goad appear on stage as Oscar Wilde.

Headed by the fantastic Goad, the nine-member all male cast is flawless. Goad's portrayal of Wilde is compelling. He is shrewd, flamboyant, arrogant, witty and of course, wild. One cannot imagine another actor besides Goad in this extravagant role. He is priceless when he is pompous and delicate when he is gentle. His defiant independence costs him his financial fortune and also his reputation.

Goad is affectionately aided by a very talented supporting cast, all performing multiple roles to Goad's Wilde. Many double as narrators while having important roles as well. Tony Jay Craney as the son of the Marquess and Wilde's special lover was effective as was Ronn Johnstone as Craney's father, the Marquess, who was opposed to the relationship. Aaron Chandler Brown, David White,

Jonathon Markanday, Adam O. Crowe, Andrew Cummins and Michael Shelton contributed immensely.

Markanday was a standout as he was interviewed on BBC television in a flashup. His comedic timing was a joy. All of the actors seemed to have a monstrous amount of dialogue to memorize.

As director, Fonseca might have created a new form of production, one that could only be called "static." This was a very unusual style with the actors facing the audience and speaking their lines full front 90 percent to 95 percent of the time. There was very little interaction between the

cast. Of course, this might become boring since movement was scarce. However, Fonseca, in his wisdom, had an extraordinary cast. If an actor's line is delivered with enthusiasm and conviction the audience is spellbound. Director Fonseca made sure this happened. He also made certain the pace never slackened.

This production of *Gross Indecency: The Three Trials of Oscar Wilde* is another marvelous presentation, one that the Phoenix Theatre can be proud of, one that should join all the other superior productions at this most prolific theater.

JCC

Continued from page 4

president of AZA and a leader in planning the 75th AZA Anniversary program. He worked with the North Central girls basketball program, played on the school football team and served as a member of the Brain Game team. He has served as a JCC day camp and child care counselor and as a volunteer at the annual auction.

The meeting heard Jewish Community Centers Association national officer Jane Gellman speak on the role of centers in Jewish education and social services.

Elected as vice presidents of the JCC were President-elect Katy Cantor, Jeffrey

Abrams, Hirst, Kevin McKasson, Alan Schwartz and Betsy Sheldon.

Elected as directors for a three-year term were Alan Atlas, Joe Calderon, Cantor, Donald Fogle, Libby Fogle, Ellen Gabovitch, Jeff Greenberg, Dan Kahn, Joyce Kleinman, McKasson and Larry Rockafellow. Elected as honorary board members for a one-year term were Abrams, Steve Glazier, Sharon Jacobs, Henry Leopold, Leon Mordoh, Deborah New, Gary Sachs, Cristy Sagalowsky, Schwartz and Sheldon.

The Jewish Community Relations Council re-elected all current officers and board members.

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Does media influence public opinion?

WASHINGTON, DC — What impact does the media, particularly the electronic media, have on public opinion? Does public opinion shape media coverage of important events, specifically in the political arena? Should hatemongers and demagogues be given a public forum to espouse their views to large audiences?

These and other provocative questions were discussed at a plenary session of the American Jewish Committee's annual meeting. Tim Russert, host of NBC's Meet the Press, and William Schneider, CNN Political Analyst and Commentator, spoke of their personal experiences over many years in the broadcast industry.

Bruce M. Ramer, AJC National President, moderated the discussion on the issue of

whether media coverage offers credibility and legitimacy to individuals who might otherwise be ostracized, Mr Russert replied: "When a person has an influence good or bad- on what is going on in America we need to put a spotlight on them. The Pat Buchanans, Louis Farrakhans, David Dukes — these are people who are not going to just go away. I believe the American people will understand what they are seeing and hearing. When I interviewed Pat Buchanan I focused on his views on immigration, on race and on the Middle East. I brought up his harsh rhetoric. But as a candidate for President of the United States he had a right to have his views heard. And those who saw the program had a better understanding of his beliefs than they might

have had before. The same was true, he commented on his interviews with Minister Farrakhan and David Duke. "Farrakhan's march on Washington was an incredible event. It was noteworthy and surely a news event. And out interviews with him were extremely illuminating. To a great extent the only people hearing his hateful messages were those that wanted to. I believe we put that spotlight on him, hot and heavy. We let people see and hear for themselves what he had to say about Jews, about whites,

about Catholics and the Pope. So, too, David Duke. It is my obligation to let all America know who David Duke is. And after we did that interview his ratings dropped and he finished third in the race in Louisiana. Many people who contemplated voting for him realized that their vote would not be a protest vote; it would be a vote for a racist and an anti-Semite."

Rational people will differ," Mr Russert concluded. "But I believe it is our duty to expose people for who they are. I say, 'Bring them on.' I have confidence in the American public to make wise and prudent judgements.

If we ignore the Farrakhans, or the Dukes, or the Buchanans, we do so at our own risk."

Torah study program launched

NEW YORK — AMIT has announced the launch of Tanach Yomi, a daily Torah study program that will be available around the world, to women and men, and to people of all ages and backgrounds.

Recognizing the value of this program, Rabbi Haskel Lookstein of Congregation Kehilath Jeshurun stated, "Tanach Yomi will make the challenge and gift of Torah study accessible to all Jews. In

addition to enabling us to fulfill a fundamental mitzvah," he continued, "it will also bring blessing and meaning to everyone's life."

The program will be launched at the AMIT National Convention on July 11, at the Nevele Resort Hotel, in the Catskill Mountains in Ellenville, N.Y.

Tanach Yomi will go beyond merely a calendar and "assignment for the day."

Continued on next page

Cancer fighting progress reported

REHOVOT, Israel — Researchers at the Weizmann Institute of Science have discovered how a protein called beta-catenin and a gene known as cyclin D1 are involved in causing colon cancer. This discovery may lead to the development of therapies for the treatment of colon cancer and possibly for other types of cancer as well.

The findings, reported in the May 11 issue of *The Proceedings of National Academy of Sciences*, are based on the fact

that colon cancer cells often contain abnormally large quantities of the protein known as beta-catenin which acts as a regulator of genes in the nucleus of cells.

Prof. Avri Ben-Ze'ev and his team at the Weizmann Institute have shown in two different experiments how beta-catenin can be controlled and potentially prevented from triggering an excessive growth in the levels of the cyclin D1 protein that can lead to creation of malignancies.

Giggles

Continued from page 5
minyan, but only four in polyester pants and white shoes for pinochle.

A bad matzoh ball makes a good paperweight.

A schmata is a dress that your husband's ex is wearing.

Without Jewish mothers, who would need therapy?

Before you read the menu, read the prices.

There comes a time in every man's life when he must stand up and tell his mother he's an adult. This usually happens at around age 45.

Tsuris is a Yiddish word that means your child is marrying someone who isn't Jewish.

If you're going to whisper at the movies, make sure it's loud enough for everyone else to hear.

No meal is complete without leftovers.

What business is a yenta in? Yours.

If you have to ask the price, you can't afford it. But if you can afford it, make sure you tell everybody what you paid.

The only thing more important than a good education is a good parking spot at the mall.

Prozac is like chicken soup: it doesn't cure anything, but it makes you feel better.

Schmeer today, gone tomorrow.



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OU honors H.J. Heinz Co. for 80 years of kashruth

NEW YORK — The Orthodox Union (OU), the world's largest and oldest kosher certifying agency, honored the H.J. Heinz Co., the famous ketchup manufacturer, for having the vision and foresight to go kosher nearly eight decades ago.

At its Centennial Anniversary National Dinner on Sunday, June 6, at the Grand Hyatt Hotel in New York the OU presented the National Centennial Kashruth Founders Award to Mr. William R. Johnson, president and chief executive officer of the H.J. Heinz Company.

"It took extraordinary insight, foresight and vision on the part of both the rabbis and the Heinz leadership to see that one day the kosher symbol would mean so much," said Mr. Johnson. "Our 76-year-old partnership with the OU has turned into a family," he added.

Back in 1923 — when the kosher food market was vir-

tually non-existent in the United States — Heinz Vegetarian Beans became the first product to display the kosher symbol.

Heinz was so committed to the needs of the kosher consumer that the company collaborated with the newly-created OU Kashruth Division to design an insignia that is today the world's most recognized kosher symbol and can be found on over 220,000 products in 62 countries around the globe.

The OU insignia is prominently displayed on Heinz Ketchup. Heinz also owns Star Kist Tuna, which is kosher pareve tuna because it does not contain dairy ingredients.

The OU also honored the B. Manischewitz Co., the world's largest producer of matzo, at the dinner.

In the forefront of the ever-growing kosher food industry, the OU certifies 2,127 corporations with 3,999 plants.

Jewish seniors program expands

NEW YORK — Five years after its inception, The United Synagogue of Conservative Judaism's Hazak program for mature adults continues to grow in New Jersey and has recently been introduced to the Southeast Region.

The new program for Conservative Jews aged 60 and over is rapidly attracting new members and as a result, the United Synagogue is planning to establish programs in 10 additional regions within the next two years.

Demographers have reported that by the year 2000, one-fifth of the Jewish population in the United States will be over 60 years of age. By the year 2010, one out of every four American Jews will be a mature adult. In addition, one recent study pointed out that increased longevity means that many more people are likely to experience 30 years or more of old age.

Recognizing the dearth of programming directed toward this ever-growing segment of the population, the originators of the Hazak program set out to fill what was perceived to be a glaring need in the synagogue community.

The name Hazak was selected as an acronym for *Hokhmah* — wisdom, *Ziknah* — maturity and *Kadimah* — looking ahead. When seniors groups in affiliated synagogues become part of Hazak, they are given the opportunity to network with other chapters and members and to share program ideas and events while maintaining the distinct character of their own group.

Significantly, Hazak maintains the unique perspective

of Conservative Judaism in its study and religious program components.

According to Lou Meltzer, chairman of the USCJ Hazak Committee and resident of Boynton Beach, Fla., the program will deal with the overall needs of Jewish seniors in much the same way that USY deals with the needs of Jewish youth.

Noting that Hazak is being created not "for" seniors but

with their active participation, he points out that "Jewish seniors, as a whole, are intellectually curious and physically active. In addition, they are both receptive and 'positive' toward Jewish religious matters."

Activities being planned include adult education, summer hostels, travel opportunities and guidance in Jewish and general living.

Biologist Cedar wins Israel Prize

JERUSALEM — Prof. Howard Cedar of the Hebrew University-Hadassah University Medical School, recently received the coveted Israel Prize for lifetime achievement in the field of biology.

Prof. Cedar, the Harry and Helen L. Brenner Professor of Molecular Biology, is a world-renowned molecular biologist whose areas of specialization are gene regulation and expression, and DNA replication. Working with colleagues at the medical school, Cedar discovered that one of the major pathways for affecting

gene expression is by chemical modification of the DNA.

His work is largely responsible for our understanding of the role of DNA modification in development and has broad implications for almost all areas of biology.

A graduate of Massachusetts Institute of Technology, he holds master's and doctorate degrees from the New York University. He grew up in Morristown, N.J., and immigrated to Israel with his wife and family in 1973.

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Jewish Community Center Wall of Patriots

The Jewish War Veterans, Post #114, with the cooperation of the JCC is establishing a commemorative plaque dedicated to all of the Jewish veterans of Indiana who served in the Armed Forces.

Presently there is no dedication to our loved ones, some who gave their lives in the service to their country.

If you wish any member of your family, living or deceased, to be memorialized on the wall of the JCC, there will be brass plates at the plaque with their names, rank, dates of service, branch of service, and where served. A Jewish star will be placed for those who perished during combat in any of our wars.

EACH BRASS PLATE WILL COST \$250

Your contribution will be put into an escrow account. In the event that we cannot raise enough funds to carry out this project, a full refund will be issued. Your contribution is tax deductible.

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Torah

Continued from prev. page

AMIT is preparing a book of daily study guides with summaries of each learning portion and several analytical questions to consider and discuss.

Participants will be encouraged to study at home or at work, alone or with a partner, in Hebrew or in English. At periodic intervals, AMIT will arrange, where possible, for a scholar or rabbi in the local communities to offer a review and analysis session of what has been learned.

A nominal registration fee of \$36 will cover the cost of materials for the first year. A Torah learning hotline will be available at a later date.

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Jewish Post & Opinion

Our obituary page

By now most of our readers comprehend that our obituary page serves a purpose for the American Jewish community in paying respects to those of its leaders who have seen their last days, but there is a problem and in it our national Jewish organizations deserve criticism.

In our issue of two weeks ago we published the obituary of Gaynor Jacobson, former executive vice president of HIAS who served in Europe after World War II to enable the remnants of the Jewish communities to reach Israel, but the news of his passing, nor his photo which accompanied it, did not come to us from HIAS so that the American Jewish community might have been made aware that one of its top servants had died.

We were not notified by HIAS and the photo of him was not forwarded to us by HIAS so that a person who served American and world Jewry all his life might at least at his death would have received the recognition that a lifetime of service to the Jewish community warranted.

As blameworthy as is HIAS, the same goes for our other national Jewish organizations, and especially one that gladly accepts contributions in tens of thousands of dollars because it protects the Jewish community from anti-Semites but will not spend a postage stamp or the cost of e-mail to alert us when one of their national contributors goes to his reward.

Actually the way this should work is that when a national Jewish organization or a federation director learns of the death of one of its top figures they would alert the family to fax an obituary to us, plus if time permits, also a photograph, although we are the only newspaper in the world, not excepting the New York Times, which has the largest file of photographs of leading American Jewish figures.

Bader Foundation aids schools, charities

MILWAUKEE — A number of Jewish activities locally and in Israel have been awarded funds by the Helen Bader Foundation here headed by \$1 M. for scholarships to the city's five Jewish day schools. Many non-Jewish agencies also received funds from it.

Other Jewish allocations were \$80,000 to the Jewish Community Center to integrate children with special needs into social, educational and recreational programs, \$12,000 over three years to the B'nai B'rith Youth Organization for scholar-in-residence programs, \$1 M. over three years to the Jewish Federation, \$10,000 to Yeshiva Elementary School to establish an in-house radio station to provide educational programming and activities, \$15,000 to the University of Wisconsin for the Golda Meir Library, \$12,000 for a Judaic scholarship-in-residence program to the B'nai B'rith Youth Organization.

As for Israel \$125,000 to the JDC to assist educational institutions that sponsor special academic-readiness programs for Ethiopian students, \$15,000 to Akim-Association for the rehabilitation of the mentally handicapped and \$30,000 to the Helen Bader Foundation of Tel Aviv, \$20,000 for a preschool program for Ethiopian mothers and their young children to the Community Center of Beth-Shear, \$15,000 to Emunah National Religious Women's Organization of B'nei Brak, \$20,000 to develop the Yitzhak Rabin School Youth Club to Gavnim of Sederot, \$21,500 to the Jerusalem community Health Centers to provide dental

Continued on page 4

Editor's Chair

One may have noticed that in formulating Reform's return to more observance that there was no mention of our promotion of attendance at services at least one Sabbath a month.

Seriously, whatever is good about the new formulation it would have been ridiculous to have included such a minimum demand when the purpose of the 10 requirements was aimed at full restitution of Reform's Jewish requirements.

Yet there still is the need to bring Jews, whatever their denomination, back to the synagogue, so it is to be hoped that there will be rabbis — of all denominations — who will insist that their members attend services — in the least once a month.

And they will discover something — that it will work. Attendance will surge upward as every Reform Jew follows this prescription, because not everyone will be headed for their temple on the same Sabbath of the month. Whether as a result numbers will over time begin to attend services regularly, that is the question. And if an answer is required it is that as some find the service rewarding in a way they could not have anticipated they will drop out of the 90 percent who attend services only when a family member or friend for some reason — bar or bat mitzvah, etc. — has a special occasion.

If we seem to be insisting, it is because one can never know if attending services once a month will not revive Sabbath observance — Israel's great contribution to the western world.

We find it difficult to understand why the JDC failed to take notice of the passing of Gaynor Jacobson who served it in Europe and

the world Jewish community during World War II aiding refugees to make it to Israel and freedom.

Our obituary page published an account of his activities in Europe and once again the only such page on a national level in any American Jewish publication served the community as it has been doing over all these years.

There could be more cooperation to make our page more inclusive, especially from federation directors when a leader of their community dies. The big trouble to fax an obituary to us from their local daily paper seems to be a stumbling block.

We know how costly it is to send faxes and federations need every penny to take care of their obligations, locally and nationally, so they can be forgiven. But not the executive vice presidents of our national organizations, whose jobs usually depend on their ability to raise funds.

Our obituary page is the only one of its kind in the American Jewish community and hopefully it will receive more cooperation. It fills a need and could be more inclusive were it to receive a little cooperation, especially from Jewish fundraising agencies and our national Jewish organizations.

When you read a short obituary without adequate details you must understand that the news reached us too late to make the necessary contacts for a full report, a situation which would not be necessary if the executive vice presidents of our national Jewish organizations were to cooperate.

While on the subject we also have revived the beautiful custom of shloshim, the Hebrew word for 30 and which provides a tribute to the deceased 30 days after the death as against the obituary itself which is composed mostly of details.

Smashnova loses in English match

EASTBORNE, England — Coming off her first international tennis victory, Anna Smashnova of Israel lost in the first round to Irina Spidiea of Romania 6-2, 3-6, 6-2 in the Eastborne Championship.

Women rabbis meet in Berlin

BERLIN — The first European conference of women rabbis, cantors and scholars brought 170 participants from all over Europe and dealt with themes ranging from the status of women, to lesbian Jews and women's role in the synagogue. Rabbi Dr. Sybil

Sheridan of Leo Baeck College in London stressed the importance of having held the conference in the city where Regina Jonas had become the first woman rabbi to hold synagogue services, in the 1930s.

HOW TO KILL A BUSINESS IN TEN EASY STEPS

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6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

When Rabbi Lamm spoke at Hebrew Union College

NEW YORK — When Rabbi Norman Lamm of Yeshiva University engaged in a public conversation with Rabbi Eugene Borowitz of Hebrew Union College history of a certain kind was made. The occasion at Hebrew Union College led a member of the audience to ask Rabbi Lamm about his presence at the Reform institution. He was told "I'm here because I believe in teaching Torah to Jews. I don't care if you're Orthodox, Conservative, Reform or Reconstructionist. My career is devoted to making Torah available to our people. I'll go any place."

The audience broke into applause and Rabbi Lamm emphasized, according to the Jewish Week, that he didn't intend his appearance to be "read as a political statement."

At Rabbi Lamm's request the public relations department did not publicize the event other than to alert their usual participants. "He didn't want it portrayed as a political event," said Rabbi Leon Morris, director of the New York Kollel of HUC. "Politicizing this opportunity for study could have precluded our ability to learn together. Text study transcends denominational politics."

Borowitz asked leading questions about Lamm's new book, "the Shema," indicating his own great interest in the subject and admiration for the author.

There was little disagreement between the two scholars.

"The Shema" is Lamm's ninth book and uses the prayer described as the "central watchword" of the Jewish faith as its focus to explore the relationship between spirituality and law in Judaism.

CLAL rabbi announces that he is homosexual

NEW YORK — The long and inclusive news item about Rabbi Steven Greenberg, 42, of CLAL, who has become the first Orthodox rabbi to publicly announce his homosexuality appeared first in the Jewish Journal of Greater Los Angeles and has been republished in The Jewish Advocate of Boston.

The news item related that "this kind of story is a little less painful than it used to be. And it illustrates what he thinks needs to happen in the Orthodox community. He is convinced that if traditional Jews open their ears, and their hearts to homosexuals, if they listen to the pain, loneliness, confusion and self-hatred that often comes along with being gay in the Orthodox community they will be forced to rethink the rejection they have thus far offered up to the homosexuals among them."

Greenberg, who is a teaching fellow at the New York-based CLAL, was described as "intellectual, articulate and thorough in presenting his thinking."

The article then relates: "He's been around long enough to know that he will not be considered Orthodox by most people who are. And he is not naive enough to believe that, in one decisive moment, he can convince the world that male homosexual sex is within the confines of halachic Judaism."

Continuing, the article quotes him as saying that "he can open the door just wide enough so that homosexuality can become a legitimate topic for discussion. He believes that his coming out will give others the strength to do the same. And once the personal testimony of their sons and nieces, brothers and best friends is heard, the authorities who interpret halacha may be moved to creativity and rethink the prohibitions that appear black and white."

Greenberg was in Los Angeles as a scholar-in-residence at Beth Chaim Chadashim, a Westside synagogue for lesbians, gays and bisexuals. He has no doubts about whether homosexuality is inborn or a chosen lifestyle. "There's hardly a person in the West who would want to be gay if they were asked, because it's not normative, so othering," he said. "The only reason you fight to accept yourself and challenge the norm is because you don't have many choices."

Julie Gruenbaum wrote the account for the Journal.

Greenberg is in the last stages of completing a book that while telling his personal story explores what he thinks of the Torah's puzzling attitude to homosexuality. He believes that there is more to the discussion than the surface meaning of the verse in Leviticus 18: "Do not lie with a man as one lies with a woman; it

Teens told to learn during summer days

Everybody loves summer vacation, especially teenagers. But vacation does not have to be synonymous with lazing around. In fact, psychologists at the Hadassah Career Counseling Institute (HCCI) in Jerusalem urge teenagers to make the most of summer by learning something new.

"Deciding what you want to do in life is one of the hardest parts of choosing a career," says HCCI's psychologist Edna Inbal. "If you view summer as a time to figure out what you like — even if it's not a big money-earner — you've done something important."

"One girl I know, for example, spent the summer working in a department store and decided she didn't like retail work," she continued. "A boy volunteered to be an assistant to a plumber and learned a lot of valuable skills."

Almost everyone has something they'd like to try in the back of their mind, Inbal says. So she tells teens, "Ask for a summer job where you get to learn a new skill or try something

you're interested in. "If you like woodworking ask for a job with a carpenter. Or if you like styling hair, look for work in a salon."

"To start looking for work, it is also helpful to check first with the employment department in large stores to see which teen-appropriate jobs are available. Then make a list of friends and your parents' friends. This is good practice for networking," she says. "Last, open the yellow pages and make phone calls. People are impressed by the initiative and might give you a try."

But learning a new skill is not limited to work. "Study with an art teacher or a retired artist one-on-one to learn how to use water colors, for example. Or take a class," she said.

"Finally, to combat peer pressure to 'just hang out,' think how disappointed you'll be with yourself for not doing anything positive," she added. "Even learning a single new skill — a new computer program, sewing, diving, drawing — can add focus and meaning to an otherwise lazy summer."



IN WASHINGTON — Any keen observer of this photo of a group of students on a class trip to Washington would know almost immediately that they were from a yeshiva, in fact Brooklyn's Shaare Torah. Congressman Anthony D. Weiner (D-Brooklyn & Queens) is at right. At top may be seen a few members of the other sex.

is an abomination."

In this area, he contends, halachah is wrong, because "its refusal to talk to people makes it fail to be authoritative. True halacha has to be open to listening to people." And he is willing to be the first to talk.

So he believes his coming out will give others the strength to do the same. And once the personal testimony of their sons and nieces, brothers and best friends is heard, the authorities who interpret halacha may be moved to creatively end the prohibitions that appear to be black and white.

New building is bomb proof

BUENOS AIRES — Making sure that a repetition of the bombing five years ago which took the lives of 86 could not be repeated, the rebuilt center which has been dedicated was designed to resist the impact of explosions and fires. Covering the facade of the building are plaques with the names of those who died in the bombing and in the entrance is a monument to the victims.

"This reconstructed headquarters reminds us of our mission's deepest sense to honor those who lost their lives and constantly exercise memory," said community president Oscar Hansman.

Gimelstob knows how to take it

NOTTINGHAM, England — Justin Gimelstob still has problems finding his tennis self as almost customarily he dropped his first round match in the Nottingham Open losing to second-seeded Jérôme Golknard of France by 6-4, 6-7(7-5), 7-6(7-5).

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Obituaries

Zachary Fisher, major benefactor

NEW YORK — Zachary Fisher, who was awarded the Freedom Medal by President Clinton in 1988, died at the age of 88. He was a major benefactor of Jewish causes. Unable to serve in the Marine Corps due

to an injured knee, he became an ardent supporter of veterans' causes by creating the Fisher Armed Services Foundation which aided families of servicemen lost in action.

Victor Frenkil, philanthropist

BALTIMORE — Victor Frenkil, Baltimore philanthropist, died at age 90. He was noted for making large dona-

tions to Jewish causes and as a victim of anti-Semitism during his teens he felt empathy for African-Americans.

Louis Glickman, succumbs at 94

NEW YORK — Louis J. Glickman, who aided many Jewish organizations and was a major donor to the UJA, Ye-

shiva and Brandeis Universities and the Albert Einstein College of Medicine, died at the age of 94.

Morris L. Green being mourned

NEW YORK — Morris L. Green, chairman of the board of the Jewish Center and a founding benefactor of the

Lincoln Square Synagogue, is being mourned. He was a past president of the Religious Zionists of America.

South African tribes Jewish, science says

The Jewish population of the world increased significantly as the Lemba, a Bantu-speaking people of southern Africa have legitimate claims to being descended from Jews who presumably fled Palestine 2000 years ago. That the Lemba practice circumcision and avoid eating pork may not be significant but that they carry in their male chromosome a set of DNA sequences that is distinctive of the kohanim, the Jewish priests is considered substantial proof.

Geneticists in the United States, Israel and England provided the otherwise unquestioned evidence while Dr. Tudor Parfitt, director of the Center for Jewish Studies at the School of Oriental and African Studies in London believes he has discovered how the tribes reached Africa from ancient Palestine.

What the discovery will mean was still a matter of some speculation but the fact that Israel has absorbed the Falasha is part of the scene.

Sunken sub not to be lifted

JERUSALEM — Finding of the sunken Israeli submarine on the floor of the Mediterranean near Cyprus which originally led to the belief that an attempt would be made to raise it to the surface were unwarranted as the latest

view is that such an effort would not be made. It lies two miles beneath the surface. Maj. Gen. Alex Tal told the families of the 69 officers and crew that naval forces lack the technology to carry out a deep sea retrieval.

Fleisher loses in playoff tie

SAN ANTONIO — Bruce Fleisher just missed adding another tournament to his winning streak as he finished with 204 to tie with John Mahaffey and Jose Maria Canzanes with 204 in the Southwestern Bell Dominion

tourney here. The three had scores of 204 in regular play but Mahaffey took home the largest purse when he won on the second playoff hole. Fleisher had to be content with \$88,000.

Colorado deaths, yeshivahs' gain

NEW YORK — The sudden rise in the number of applications to yeshivas has been credited or blamed to the Colorado High School catastrophe.

Nechomas Yisroel, which makes it possible for any Jewish student to attend one of the 60 yeshivahs in the New York area, or even out of town if the family cannot afford the tuition has noticed the increased number of applications. Rabbi Asher Friedman, told the Jewish Press that "I just wish parents wouldn't wait for a tragedy and would send their children to yeshiva in order to learn about their treasured Jewish heritage."

He added that "we are happy to help any yidische neshama who wants to go to a yeshiva and somehow G-d will help us find new sponsors to save these precious children."

Quadruplets so now it's 10 in all

JERUSALEM — The odds of 500,000 to 1 did not deter a 30-year-old mother of six who gave birth to quadruplets without fertility treatment. The three boys and a girl required no treatment and were described as healthy and breathing independently without a respirator.

The couple have a 14-year-old son, a 10-year-old son, a seven-year-old daughter, four-year-old twins and a two and a half year old daughter.

The father is a yeshiva student with no regular income and the couple have turned down offers of gifts from strangers.

AJCommittee ad accuses Russia

NEW YORK — As another instance of its assuming Jewish needs worldwide the American Jewish Committee placed a full-page ad in Sunday's New York Times calling on the Senate to confront Russia on the menace of anti-Semitism.

The advertisement was in the form of a letter to President Yeltsin on its "serious concerns over the rise of anti-Semitic rhetoric heard at both the national and local levels of Russian society and politics."

The advertisement was signed by 99 senators.

U.S. Jews see Israel, PA both at fault

NEW YORK — Almost half of the American Jews polled by the American Jewish Committee believe that Israel is not doing enough to implement the agreements signed with the PLO. That figure contrasts with the 88 percent who feel that the Palestinian Authority is not doing enough in the same area. Add three more percent and you get 91 percent who believe that the PA is not doing enough to control Palestinian terrorist activity.

Then to top it all 66 percent agreed with the statement: the goal of the Arabs is not the return of the occupied territories but rather the destruction of Israel.

As for the establishment of an independent Palestinian state 44 percent of American Jews favor and only three more percent are in opposition.

As to the question of a unilateral declaration of statehood by the Palestinians there was 39 percent accepting but 21 percent stating that Israel in the wake of such a declaration should break off negotiations while 17 percent went so far as to stating that Israel should respond to such a declaration by annexing West Bank lands not yet turned over to the Palestinians.

As for the status of Jerusalem as entirely Israeli, some 42 percent were willing to compromise as against 33 percent in a previous survey last year.

As to Germany generally 32 percent expressed the favorable view as against 29 percent unfavorably and 37 percent neutral. But on the point of dealing with the Holocaust 68 percent agreed with the statement "Germany today is making a sincere effort to deal with the legacy of the Holocaust" while 28 percent disagreed.

Then as to Israel, 93 percent of the Orthodox, 83 percent of the Conservative and 69 percent of the Reform feel close to it. As to a breakdown by age on Israel, 81 percent of the respondents 60 years old and over feel close compared to 71 percent of those aged 40 to 59 and 67 percent of those under the age of 40.

David Duke called by grand jury

NEW ORLEANS — A grand jury has questioned former Ku Klux Klan leader David Duke about a \$150,000 payment he was given by Gov. Mike Foster during the 1995 gubernatorial campaign.

Both men say Foster was merely paying Duke for a list of his supporters and that there was no wrong done. The high price, though, caused

doubts about whether that was the real purpose of the payment. Duke has dismissed allegations that the money was a payoff to keep him out of the race, which Foster won. Duke said he already had decided to quit the campaign and that the investigation stemmed from a smear effort by two black politicians.

Pulpit changes

Rabbi Dana Magat is the new spiritual leader of Temple Emanu-El, San Jose, Ca...

Foundation

Continued from page 2

services to disabled children, \$45,000 over two years to Matav of Rehovot for a home-visitation program to work closely with Jewish Ethiopian immigrant mothers and their young children, \$30,000 over two years to the North American Conference on Ethiopian Jewry-Israel to help low-income families keep their children in community high schools. In addition there were allocations of \$20,000 to Yedidim Big Brother, Big Sister for Young Olim and \$21,500 to the Jerusalem Community Health Centers.

Media Watch

'Winslow Boy' has Jewish values

By RABBI ELLIOT B. GERTEL

David Mamet has written and directed an effective and memorable film in *The Winslow Boy*, based on the 1946 play by Terrance



Rattigan.

It is an interpretation of the true story of a family in turn-of-the-century England whose son is expelled from a military school for theft. The father is determined to prove his son's innocence even though that means financial sacrifice, bad publicity, social ridicule, possible retaliation from the military and from Parliament, and a painful end to his daughter's engagement to a young soldier. At one point, the boy's mother asks her husband if he is pursuing the case out of pride. He answers, thoughtfully, that he does not believe so, and we sense the true spirit of right that guides him.

Nigel Hawthorne brings the right humble determination and stirs the appropriate measure of pathos in his portrayal of the father, Arthur. Rebecca Pidgeon is memorable as the feminist daughter, Catherine, whose resolve is at once defiant and demure. Jeremy Northam is most effective as the crafty barrister who takes on the case and proves himself to be more than an ambitious dandy.

In his depiction of the latter two characters, whether with dialogue, direction, and the angles of the camera, Mamet both nods and winks at the packaging of leading men and women in the well-mounted pictures of the Forties.

In *The Winslow Boy*, Mamet focuses with painstaking detail on family conventions, interactions and eccentricities. The film is such an amazing and addictive study in family dynamics, despite — or maybe because of — its snail-paced detailing for much of the outset, that it prods audiences to consider whether something has been lost in the

evaporation of manners and the receding of protocols in families of today.

Yet even more effective is the film's stance on justice and on doing what is right. While I've never liked the way that Mamet depicts Jews in his plays and films, I must say that I was very impressed with the way he portrayed British Christians trying to live up to the teachings of the Hebrew Bible. The barrister, who sacrifices much for the case, quotes in Parliament the law of the Torah that one must not side with the powerful majority against the powerless minority. And he says that it is easy to do justice, but very

and Dickens and Tolstoy were all touched by the Jewish covenant; they wrote of conduct and of the consequences of conduct; they were concerned with a society of will and commandment."

Perhaps the best way for some American Jewish writers and filmmakers to rediscover their Judaism at the end of the 20th century is to look at lives in the last century which were shaped by the values and concepts of the Hebrew Bible.

There are currently debates about whether American youth will develop more respect for life and values if the Ten Commandments are

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hard to do right.

The latter statement echoes the rabbinic concept of *lifnim mi-shurat ha-din*, of the need to go beyond the letter of the commandments in order to carry out their spirit. It reminds me of the biblical verse chosen by the Sages to mandate this concept, "You shall do that which is right and good in the eyes of the Lord." (Deut. 6:18).

In every way, this is the most "Jewish" of Mamet's films even though I didn't find one Jewish character in it. I am reminded of a fine essay published by Cynthia Ozick in 1971 ("Congress Bi-Weekly," Feb. 26) in which she suggested that the novel "at its 19th-century pinnacle was Judaized novel. George Eliot

posted in public schools. This has thrown more fuel on the fires of the long-standing Church-State controversy. Maybe a good compromise and a more effective course of action, pedagogically speaking, would be to find the pithiest and most effective passages from great novels which restate the commandments in the way that this is accomplished in *The Winslow Boy*.

It should be pointed out, by the way, that *The Winslow Boy* is not afraid to highlight the role that the church played in British family life, even, or maybe especially, when it was attended out of habit and convention. The suggestion is made that a sermon by the minister touched Arthur Winslow enough that he was

Milk, Honey & Vinegar

Our pampered thugs

By JUDY CARR

Gee, Officer Krupke, you should come to Israel to know what good bad boys really are. All Israeli criminals are classed as angels by the judges and let off light. How could one Israeli believe another Israeli was bad and give him a stiff sentence?

Such as the alcoholic who cracked the skull of his 2-year-old because the kid disturbed him sleeping. The doctors are still fighting to save the child's life.

The man was sent home and put under house arrest. The defense successfully pleaded that jail would prevent his rehabilitation.

A policeman told the story. He said that the police work for long periods to get a case for the prosecution. Then the criminal breaks down and pleads "Oh. Oh. My wife and children." "There, there, my poor man," says the judge, and lets him off.

A rehabilitation worker said there was a need of special jails for the handicapped in Israel. Am I joking?

If you are in a wheelchair in Israel you can commit any crime you like and get away with it. A wheelchair case went marauding around and nothing was done to him.

Then he decided to go to Turkey and start his criminal career there all over again. The Turks could not care that he was handicapped. They stuck him in jail and let him sleep in his own filth.

There are countries where jail is not a rent-free life with food provided and leisure time activities also. In some countries in the Far East criminals in jails are made to pay for all they receive. They do not even get any food unless they pay for it. They pay for

everything, even the electric light bulb.

Of course, these pampered Israelis get away with it. When an Israeli gets caught in these countries everything is paid for by the consul. You would not have an Israeli pay for his own gefilte fish and chopped liver, would you?

Then there were the 13-year-old boys from a good neighborhood who decided to murder a local taxi driver. Just for thrills. They meant no harm, naturally. The taxi driver had always enjoyed taking the kids around. He left a destitute widow, without housing and two student daughters.

The Israeli court sentenced the two boys to six years. They would be sorry, it is believed, and they could not be allowed to grow up in jail.

How sorry they were was shown when they were let out for a weekend and they assaulted and robbed a shop-keeper.

The widow wanted to sue the parents of the boys on the grounds that it was their duty to get treatment for their sons if they were indeed psychotic. No one has heard of the case appearing in court.

Israeli parents! Responsible for the wrongdoings of their darling children? Impossible!

So it goes on, the violence against women, the madness, the abuse of children.

You don't believe that such things happen in the land of milk and honey.

So why don't you come and live here and find out for yourself?

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61 063 Israel

moved to turn to the biblical narratives, in this case, the Joseph story, in order to find strength and encouragement during his bitter ordeal. Yet the film knowingly adds that "organized religion" also has a way of provoking defiant and dissenting worldviews and "bibles."

If *The Winslow Boy* is a "Jewish" story in form and content, then one has reason to hope that writers and film-

makers will be able to fashion works that convey something of the spirit and vocabulary of Judaism as embodied in "value concepts" (Max Kadushin) such as "mitzvah," "zedakah," "chesed," "derekh eretz," etc. Jews who would share such concepts in literature or in film need to feel comfortable with those concepts and with their fellow Jews.

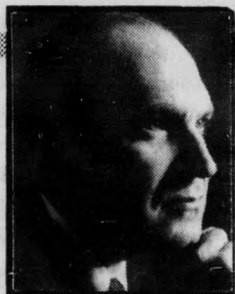
As I Heard It

My continuity Rx: sing

By MORTON GOLD

I am indebted to the esteemed Hazzan Harold Klein of Toronto for prodding me to write this column.

He did not do so deliber-



ately, but he did so just the same.

He sent me a copy of an LP made more than 30 years ago by an amateur Jewish choral group in New York.

This group was called "The Jewish Young Folksingers," conducted by Robert DeCormier and released by Stinson Records (SLP67). The singers came together first in the East Bronx in 1951 and eventually became a citywide choral group.

They may have been amateurs but they performed like the best of professionals under Mr. DeCormier's leadership.

Their Yiddish diction was impeccable, as was their intonation, cohesion, and attention to detail. I shared Cantor Klein's enthusiasm.

In the letter that accompanied the tape, Cantor Klein asked four questions.

Like the Haggadah of old, I will do my best to respond to his questions.

He asked: (1) Where are OUR Jewish folksingers? (2) Why can't we produce such amateur singers who sing so professionally? (3) What happened? (4) Who is Robert DeCormier?

The answers to these questions are related.

While there are many civic choral groups today, there are alas, few Jewish choral groups. Jews, by and large, like vocal music but have little experience with choral music.

There are many younger students coming from good high schools who continue their choral experience in college choruses. Unhappily, the heart of choral music, specifically music from the 16th century through most of the 19th century involves texts that are oriented to church use.

Many parents erroneously believe that singing motets,

Masses, etc., will cause their children to leave the Jewish faith.

This I believe to be nonsense.

I am here referring to art music as opposed to the pap that evangelical churches as well as many other denominations are using today. This latter "music" (this is a family newspaper) has no place in a public school curriculum.

The music by 16th century masters such as Lassus, Palestrina, Josquin, et al, all the way through to Haydn, Mozart, Schubert and many others is entirely a different matter. These definitely belong.

There is also no reason to exclude the music of Jewish composers, particularly music by such as Sulzer and Lewandowsky.

I know that it gave me a thrill to hear a recent Vermont All State Chorus singing Ben Steinberg's setting of Shalom Rav and in Hebrew.

The first obstacle to overcome is to have our children sing in the first place. Jewish kids are already assimilated in a cultural sense. They are just like most other American kids: Boys and girls alike have tin ears.

They watch more often than they listen. When they do listen, to CD's for example they seem to enjoy rap "music" the most.

This is a genre of music that is spoken to a repetitious, monotonous rhythm, rather than sung.

It is no accident that the mantra of music educators is to "Get America Singing Again." Do you believe that I am casually slandering our youth? Not casually, and it is not slander to state a truth! Have you really listened to a bar or bat mitzvah trying to chant their portion? It is the rare exception to find one that sings in a particular key and sticks to it.

The fault really is not entirely theirs. They do not see any young people singing. There is a visually oriented generation. By the time boys reach the sixth grade, they (wrongly) believe that singing is not a manly thing to do.

Many girls by that age follow the vocal example of so many country or rock singers, most of whom are chronically

ill disposed to singing anything as it is written. As for the few who do have an ear and have survived early adolescent cultural dumbing down and have made it into high school, there are other problems with which to contend.

Singing Latin or other languages is relatively rare with the exception of two words (J.C.); singing them in English when they do occur is less of a problem with them than with many of their parents.

It is my opinion that if their parents are culturally as well as religiously Jewish, they and their kids can sing Silent Night all night long. While this may be inappropriate, it will not affect their Jewishness one bit.

Do they go to shul or temple, maintain a kosher home, not mix *milchig* and *fleishig*, read any books of Jewish content, listen to any Jewish oriented CD's, have a circle of Jewish friends, or engage in any shul/temple activities and so on? These are the true measure of cultural identity. Singing something by Monteverdi or Bruckner will not lessen their commitment or identity as Jews at all.

Another consideration: Do the parents of these children sing? Have they sung in a chorus? Do they know the delights and the beauty that are found in choral part singing? The answer probably is no.

Go to your shuls and temples.

People understand words; they do not understand music, especially choral music. That is why there are precious few adult volunteer singers. And the few there are mostly do not sing in parts.

This is bad enough.

People do not even understand the role or function of a cantor. To most these days, the hazzan has become the (unison) song leader. At best, some may try to "harmonize" a schlock ditty in thirds or sixths. People, especially those not knowledgeable with the service, nonattenders or infrequent ones seek something called "spirituality" when they do attend. I suspect they simply want to feel better or get a form of religious high by attending a service.

The point is that most adults in the 30-50 year range do not sing and have not sung.

Their general cultural level may not be particularly great. High class would be a Streisand CD as opposed to one by Madonna or Chicago!

Ere this diatribe gets entirely out of hand: (A) The children do not sing and have dropped out by the end of middle school. (B) The numbers of Jewish children in high school is small due to cultural, religious and even pressure to take more "academic" courses by guidance "counselors." (C) The number of young Jewish adults, or professionals with choral experience is small. Their exposure and understanding of choral music, especially Jewish choral music, is even smaller.

I still remember how excited several Jewish members of the chorus at Miami of Ohio were to meet me after a performance of my oratorio, "Songs of Triumph." They were so happy to have been able to perform choral music by a living Jewish composer! That was more than 20 years ago.

In the 60s and 70s there were still Jewish choral groups around, but their number today is even smaller.

To respond to your question of "What Happened?" Thirty years have passed. We could survive not being Jew-

ish religiously as long as we were still Jewish culturally. Now we are no longer Jewish culturally and our children are fast becoming nonJews religiously.

There are a host of programs, "solutions" to the epidemic of intermarriage. I propose we get our people singing again. At first in the same key at the same time, then in parts.

Instead of giving millions to erect buildings, a few well spent dollars to encourage the creation of music by Jewish composers for Jewish occasions would work wonders. That would be the modern equivalent of taking a dip in the Jordan! Instead of always starting with the children, I say that we cut to the chase.

I propose that we start our musical and cultural reconstruction with their parents. As part of their obligation of shul or temple membership, both parents would have to join a temple chorus.

There should be participation by this chorus as frequently as the traffic could bear, even one tefilah a month would not be too much to ask.

If the kids SEE their parents singing, then maybe, just maybe, they will start singing again.

Continued on page 10



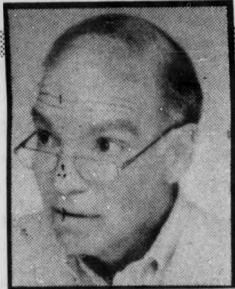
GUARDIAN OF ZION — He didn't write a novel or win the Nobel Prize as did the previous winners of the Guardian of Zion medallion, Herman Wouk and Elie Wiesel, but former executive editor A.M. Rosenthal of the New York Times is shown receiving the Guardian of Zion Award from Ingeborg Rennert, New York philanthropist. The award is conferred by the Rennert Center for Jerusalem Studies at Bar-Ilan University and is designated for persons who have dedicated their lives to the "perpetuation and strengthening of Jerusalem."

As I See It

The division will come

By JIM SHIPLEY

There was a time, millennia ago, when the hills of what is modern Israel held little more than sheep, a few goats and some Arabs.



They weren't called Palestinians. That was a name given to the land by the Romans who despised their time in the land. They were Arabs. Not necessarily nomads. Many had taken permanent residence, built little stone houses and lived as best they could on the land. There were not a whole lot of them.

At the same time, close to the walls of Jerusalem, there lived Jews. Jews had always been there. Always. Since pre-Roman times and well before that. They had been scattered twice, but some always remained. The Babylonians drove them out once and then invited them back. The Romans drove them out thinking it was forever. But some remained, some came back. There were not a whole lot of them.

But the dream remained. The dream what was wept about "by the waters of Babylon." The dream that was uttered in Jewish homes all over the world for generations. The dream of a homeland of their own that Jews could rebuild. Not just anywhere, but the place from which they had come.

To the early dedicated Zionists it was impossible to think of sharing the land with anyone. It was the ancient and holy land of Israel. The land of the Jews. There Jewish sweat and Jewish brains and Jewish dreams would build a nation once again. And toward that goal they set their minds and their hearts.

They raised money, they left Russia and Poland and Romania and Germany and went to the barren, rock-strewn land and began to hack out a country. They did not just show up on the land and declare it theirs by right. Carefully, through Turkish courts

and records, for the Turks held the land at the time, they checked old deeds, searched out owners. They negotiated. They bought. Thousands of Jewish homes around the world held little blue boxes into which went pennies and kopecks and drachmas to be given to the Jewish National Fund to buy the land.

So, you are an Arab farmer and the land on which you have built your home has been in your family for over 100 years. And suddenly the authorities show up and tell you that the land has been sold and these strangers from Europe are taking over and may ask you to leave. How do you feel? You have never discussed ownership with anyone. No one asked. Not you or your father or your father's father.

But these strangers do not ask you to leave. They let you stay and tend your olive trees and graze your sheep and goats. But they do build fences. And they introduce modern techniques to their farming and they begin to build towns and infrastructure and the landscape begins to change. And you do not like it.

Well, they came. The numbers in the first Aliyah were not great. Nor in the second. But on a percentage basis they began to become a formidable group in the land. And different. European in nature. Able to create commercial centers and cooperative farming. They raised sheep and goats, but they also brought in irrigation techniques and made the land more productive, outstripping the Arabs who had been there.

And worst of all, these newcomers were of a totally different religion. Perhaps a few of the Arab farmers knew that the land was once Jewish. That Jerusalem had been built by the Jews, that under their land were the remains of great Jewish cities. But they did not care. These newcomers were European and were not Muslim. That was enough.

Politics were not a factor. There had not been an indigenous government in the land

since the Romans drove the Israelites out in 70 C.E. The politics came later. From way outside.

Cut to 1947. Jews had begun to come into the land in increasing numbers. Politics had become a factor when the World War I began and the British sought the help of the Arabs against the Germans. During World War II the Grand Mufti of Jerusalem had made his stand with the Nazis, but the British left him in power.

Now there was a real problem. The Jews were clamoring to come to their land from a Europe that did not want them, even after the war. The Arabs had been politicized. They now considered themselves a people independent of all other Arabs. Palestinians. The UN stepped in.

Two lands were declared: An Arab (Palestinian) State and a Jewish (Israeli) State. The Jews accepted, the Arabs did not. The Jews fought a war and won, against all odds. And again, and yet again. So here we are today. Things change. Once again a division of the land is proposed. This time it must be different. But it will happen. It will happen because it must. Because regardless of how it started or who is right or what could have been different, we are where we are.

The Arabs are still there. Many more than all that time ago. Most of them coming to the land because of what the Jews have made of that land. No matter. They are there and the world and many Jews have decided that the time has come. So, there will be a Palestinian State. It is dangerous, it is corrupt, it is a time bomb waiting to explode. But it will be.

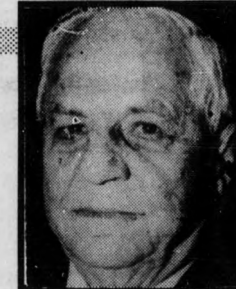
Israel is smaller than the dream of a land from the Litani to the Tigris. Smaller than the land that they fought for and won with Jewish blood. But still, Israel. And when the final carving is done, some time in the next few years, the world will go away. And the people will be left to contemplate what happens when things change.

Fleishman's Flight

Likud can do better

By ALFRED FLEISHMAN

The *Jerusalem Post* carried the main story as one that carries the message that Ehud Olmert may throw his hat into the ring for leadership in the



Likud party.

The question it raises: is he the right one or just another guy who seeks an office now vacant? He seemed to be in a hurry to take on the job due to the early statement by Netanyahu that they should count him out as the head of the party.

Netanyahu seemed to be in an awful big hurry to step down and leave the place open. Some people believe he had an obligation to the party which has stood by him for these many years.

The story by Caleb Ben David reports that "almost any political evaluation of Olmert includes words like 'shrewd,' 'calculating,' 'pragmatic' and in a less flattering vein 'cunning' and 'manipulative.'"

This does not speak well for the leadership of Olmert,

more particularly for Israel, when that country needs the leadership of newer men of great ideals and forward looking ideas to lead even a minority party.

Mr. Olmert has shown nothing as the mayor of Jerusalem after Teddy Kollek. As a matter of fact, that city has been better known the world over even to a greater extent than Israel itself. I am one of those who believes that Mr. Olmert has shown no particular signs of distinction as a mayor of a great and distinguished city that has meant so much to the Jews of the world.

Most people spend more of their time in the city of Jerusalem when they go to Israel. Therefore one can believe that not only the Likud but the nation itself deserves more than a man whose service can be described as the *Post* writer.

I can join the rest of the Jewish world in hoping that a better man is available to the Likud than one whose only ambition seems to have been another office, no matter how he gets there.

If this sounds too tough, I sincerely believe it is because the times call for it. Let the Likud look for the best man. The nation needs nothing less!

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

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Why we are moving to Israel

Mark has always wanted, deep within his heart, to move to Israel. I have always felt that, other than Uganda, there is no country less appealing as a place to make my home.

Why I have had a change of heart I will let you know. But I shall list first the many reasons why I didn't want to move to Israel. Later I'll tell you how some of my reservations were overcome.

My greatest concerns are:

- Leaving my elderly parents alone, abandoned in Toronto.
- Fear of war and terrorist attacks.
- Having to subject my children to the army. This is both a concern about the dangers of the army and the desire not to be a hypocrite. (There is no way that I would ever have wanted to spend any time in the army — unless it meant a good opportunity to meet men.)
- Concern about being poor in Israel.
- Fear that the people are rude and I would be unhappy as a result.

By HEDDI KEIL

(Heddi Keil of Norman, Okla., tells why she, her husband, Mark, and their children are moving to Israel, after much soul searching.)

Mark pointed out to me that if we remained in Norman none of our five children would still be living in this city 10 years down the road. One would be in New York, one in Chicago, one in Los Angeles, one in Florida, etc. No one would be close by. Seldom would we be able to see all of our children at one time. In addition, it is unlikely that our future grandchildren would get to know their cousins, aunts and uncles.

This was a powerful reason to think seriously about where we wanted to permanently settle. I did not have five children (with G-d's help, of course) for the future to scatter them as Mark envisioned. I grew up knowing my cousins, seeing them in Toronto every couple of weeks or so, and loving it. I have four generations in Toronto.

It is not the American way, however, for people seeking job opportunities to stay in one city all of their lives. They move around. The idea of having all of our children far away from us 10 years down the road, makes me very sad. The thought of moving to a large American city where our kids might be more likely to remain and to marry within our faith, did not appeal to me either.

So Mark suggested that we look over Israel. The country is small — therefore the kids could never be far away. And our children would have to go out of their way to find a mate who was not Jewish. If perhaps a couple of the kids decided to return to America, we'd have at least three close by, which would be better than if we stayed in Oklahoma, where there might be zero.

With the above incentives, I decided to accompany Mark in May of 1998 on a three-week pilot trip to Israel. The visit changed my feelings about Israel profoundly.

To begin with, I was struck by the spirit of the country. Sometimes it is hard to describe, because it is a feeling — but there's something in the air there — (and I don't mean the waft of uncollected rubbish) — it's hard to put my finger on, but the place is not shallow. For instance, who won the latest football game, or how many pairs of jeans one has just bought at the mall, does not seem of primary importance in the Jewish land.

People LOVE their country. You can see it in the way they wave their flag around, and the way they sing their national songs. The children are educated in the history of their country and their people. They are aware and none appeared bored. They cannot be focused solely on their own daily concerns when they live in a country that is a maelstrom of history and brooding potential peril.

I was also impressed by the fact that the kids can hang out together in the evenings in droves, and no one is concerned by this. For example, Mark and I ventured onto the main street of Ra'annana, one sabbath evening at about 11 p.m. (Ra'annana is a city of about 70,000 people, 30 miles north of Tel Aviv.) We had heard a lot of noise coming from the main street in town, and we were wondering what it was all about.

We encountered hundreds of teenagers out on the street. We waded into the crowd, video camera poised on Mark's shoulder. The kids tried to ham it up for the camera and I started to talk to them. The 17-year-old boys I was speaking to said that they come out to talk with their friends every Friday night after shabbat dinner. "We're not going to drink or get into fights, just talk to our friends," they explained.

There were hundreds of kids out on the street, and I can't recall seeing any police cars. What I did know was that there weren't any broken beer bottles around, nor any fist fights. The kids were just laughing with one another, teasing one another, eyeing each other as teenagers do. On one side of the street were the secular Jews hanging out with their friends, and on the other side were the religious Jews, hanging out with theirs.

I asked the boys what they thought about going into the army. I expected they would roll their eyes, and look chagrined. But this was not their response at all. They exclaimed proudly, fists hitting

the air, "WE WANT TO GO INTO THE ARMY! WE WANT TO FIGHT FOR OUR COUNTRY!" I was dumbfounded.

From what I hear, if you do not go into the army, people look at you askance. When you go for job interviews, the potential employer asks you what part of the service you were in. If you tell them you did not serve, they wonder about you and likely will not offer you the position. The army can provide skills that may help you in certain vocations in the future. Also, some people attend university first, and then join the army, to serve in the area in which they were trained at college. It is both a service to the country and job training for the future.

I was told that the young men do not have to volunteer to serve in Lebanon. In other words, they don't have to serve on the most dangerous missions. Perhaps this was all said to reassure me, and it has. Frankly, it is hard to believe that a country as vibrant as Israel would be called to war. Everything seems so solid and business as usual. It is as difficult to conceive of Tel Aviv at war as it would be to conceive of Chicago as a place in which to do battle. "Israel is such a dynamic country. Who would want to attack it?" I ask. "Only people full of hate and hearts of destruction," I answer.

I also must admit I enjoyed the way the country slowed down on the eve of the sabbath. People hurried to buy flowers and necessary groceries, and then all became quiet. The buses and cars finally stopped, the crowds left the sidewalks, and the cities become peaceful, finally, for a few blessed hours.

Other nice things that I liked about Israel:

Women could walk out alone at night in most of the cities and in most places, unafraid. Children were permitted to go off on their own in the daytime, because parents were not afraid that they would be kidnapped or molested. It's hard to conceive of a society so low in crime, but it was delightful to know that such a place exists.

I also got the impression that people and their abilities are valued here. Everyone must be given the opportunity of an education and training that suits their abilities. People and their potential must not be wasted.

This was all very well and good, but the big question was, could I live here? Mark loved the place. I didn't.

Mark's reasons for wanting to move to Israel kept echoing in the back of my mind. He would remind me, "It is very difficult to maintain Jewish continuity for our family in contemporary America." And I had to listen to his belief that "Israel is the home of the Jewish people, my people. If I have something to offer in the second half of my life, I would like to make those contributions to the country of my people. I have given to my birth country (Canada), to my adopted country (America), and now I would like to give to the land of Israel."

But the streets were crowded with people. Roads designed for two lanes of traffic seemed to try to accommodate three. I did not like the crowds, and the rush, rush, rush. The buildings looked dirty and dingy; and most of the restaurants I had no appetite to eat in. Part of me screamed to get out of there. What was I to do? I wanted to give Mark an answer that he wanted to hear, but my heart screamed, "NO!" I was captured by the spirit of the country, but revolted by the body.

All that changed, however, when we entered the town limits of Ra'annana. Ahhh, Ra'annana. The sun broke through the clouds as we entered the main street — the wide main street — wide enough to have islands with flowers and shrubs in them; wide enough that the traffic was not congested. And the side walks were wide, too, and not crowded. The buildings were not dirty or dingy. The whole city looked like nice areas of Toronto — Avenue Road, for instance. "Hey, this place I like," I said. "This place I think I can stand to live in."

Ra'annana is a relatively new city. It also has a large immigrant

Continued on page 14

Digest of the Yiddish Press

Jacob's World

The twain have met

By RABBI SAMUEL SILVER

Yiddish as a spoken language prevails in two groups, one different from the other.

One group includes cultural Jews, primarily secular-



ist and often politically liberal. They are represented by the *Forward*. The other is a segment of the Orthodox community. They are represented by the *Algemeiner Journal*.

In the past, the twain seldom met. The editor of a traditionalist Yiddish newspaper would not be too friendly with the *Forward* crowd. Recently, however, the editors of the two newspapers took part in a forum on Yiddish at Rutgers University in New Jersey. The *Journal* editor, Gershon Jacobson, spoke amiably with his opposite number, Boris Sandler of the *Forward*. Several hundred people were on hand for the event, part of which involved English and the other, Yiddish. (Shalom Berger, in the *Forward*).

Listen to Wagner?

If you want to start an argument ask a group of Jews this question: Should Jews listen to the music of Richard Wagner?

Some contend that even though there is no question that Wagner was an anti-Semite, his music does not convey bigotry. The opposite view is expressed by Issachar Fotter of Israel. In the *Forward* he writes that some of Wagner's themes reflect his xenophobia. He votes no.

Aging well worth it

Longevity is not a curse; it's an opportunity. That is the conclusion of a survey of aged people undertaken by Dr. Margaret Silver, of Harvard University and Dr. Thomas Perls.

In their book, *Living to a Hundred* (Basic Books) they tell of their interviews with

hundreds of centenarians. Some of their findings are reported in the *Forward*. More women than men reach the century mark. Women who never married outnumber the others.

On the other hand, women who have had babies after 40 are quite numerous. In one survey of 167 older people only three of them had ever suffered from cancer.

The centenarians include both vegetarians and meat eaters. One thing that the older ones seem to have in common is the ability to withstand tension.

Tensions at The Times

An article on the front page of the English section of the *Algemeiner Journal* contains news that the *New York Times* apparently did not deem fit to print. Two of the columnists of the *Times* are in a hot hassle.

One is A.M. Rosenthal (The *Times* did not permit him to use his first name, Abe), one-time executive director of the paper, and the other is the man who became his successor, Max Frankel. Both are now columnists.

Frankel wrote a book, *The Times of My Life and My Life With The Times*. In it he excoriates Rosenthal as egomaniacal and dictatorial. Rosenthal was asked by the Israeli paper, *Ha'Aretz*, whether he read the Frankel work. He replied that he had only read the attack on him and then characterized the book as excrement.

Day schools to unite

The hundreds of Jewish day schools in the United States will soon be bound together in a national association. That objective is being planned by Yeshiva University, according to a front-page article in the *Algemeiner Journal*.

Rabbi Robert Hirsch, vice president for administration at Yeshiva, will serve as the executive of the organization. he told the *Journal* that the association would work on keeping teaching standards high, aiding the local groups in securing funds for their work, and will effectuate idea exchanges among the schools which will be mutually beneficial.

Making it in America

By JACOB LURIA

Harnessmaker's Son, by Jack Kamen, as told to Rick Kamen. Heirloom Stories. POB 22465, San Diego, CA 92192. 122 pp., \$11.95



A San Diegan named Rick Kamen will ghostwrite your autobiography. In two hour-long interviews he gathers enough poop and goop to write a complete story of a person's life, replete with incidents, dialogue, jokes, peaks and pits and whatever else makes a yarn grip readers. You come up with the cute photos.

To give a for instance, Rick started with his own 86-year-old papa's saga. Papa Jack left his own papa, the harness maker, in Czarist Russia and emigrated to America. He settled in the Brownsville section of Brooklyn and replicated the grueling ups and downs of tens of thousands of immigrants like him.

It wasn't easy to make one's way as a greenhorn. If you drove a wagon, the horses could run away, and oy vay! Every penny counted, so you sneaked into movies when the paying horde was exiting through the back doors. There were other diversions, like the zillion different kinds of games you could play with a pink ball that bounced to the sky under the monicker of "Spaldeen." Nu, that was close enough to "Spalding."

There were other diversions. Like reaching under an outhouse to tickle the tushes of unwary sitters with a feather. Or you could throw a dead cat down a community well. (Funny, funny, funny.) Despite it all, Jacob Kamenesky was transformed to "Jack Kamen" and went to college, got married and begot sons and daughters.

Since I am of Jack's generation — I was even a "Jack" for a good part of my life — I became nostalgic about many things as I ploughed through the pages. Vantzen — bedbugs, for instance. And the

quadruple killers — kreplack, knaidlich, knishes and kugel. And while we're hanging around the stove, here's a tip worth the price of the book: Serve your Thanks; giving guests roast goose instead of turkey. They'll salivate all over the dining room table and tell you that now they know what the Pilgrim fathers were thankful for. Admit it: Turkey is for the birds.

M. Gold

Continued from page 6

The last question is easy to answer. As for Robert DeCormier... during his more active years he conducted several choruses in New York and was the music director for the Carol Burnett TV show. He is

Gebrotene Katchke is for connoisseurs like you and me.

Malicious mischief also shows its ugly face in the book. A kid is scared of the consequences of a lousy report card, so he incinerates the yeshiva he's attending. Burning down your house to roast your rebbe? Look, *haver*, this is as far as I'm going. If you want more, get the book.

now semi-retired, lives in Vermont and directs the chorus for the Vermont Symphony.

(Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or by e-mail at: DrMGold@juno.com)

Misconceptions

No smoking — it's the law

By RABBI REUVEN BULKA

Misconception: Jewish law does not forbid smoking.

This conclusion may be based on having witnessed distinguished rabbis smoking,



be it cigarettes, cigars, or pipes. However, with all due deference to the sagacity of rabbis, one should not derive from this that smoking is indeed permitted according to Jewish law.

Great contemporary sages have already declared publicly that according to Jewish law smoking is strictly forbidden. The fact that people may have smoked in past generations is irrelevant. They simply did not know the dangers of smoking, and so smoking was permitted. Had they known then what we know now, they would not have

smoked.

Smoking has been shown, beyond any doubt, to be linked to cancer, heart disease, and other causes of premature death. It is certainly no better than poison, which according to Jewish law, is a forbidden product.

In fact, poison is prohibited to such an extent that if poison falls into a mixture, even in a ratio of one part per thousand, the entire mixture is prohibited. This is in contradistinction to a product that is prohibited because of ritual requirements, which, when falling into a mixture, becomes neutralized when the permitted mixture is only 60 times the volume of the forbidden product.

The only reason why smoking is still tolerated is because it is an old, addictive habit still catching up with the new findings. Hopefully, the next generation will have fully integrated the most up-to-date medical wisdom and will understand that because of medical truth, smoking is forbidden according to Jewish law.

Israel: As I See It

This prime minister promises to work for all

By SAMSON KRUPNICK

Prime Minister-elect Ehud Barak vowed: "I shall be prime minister to the whole country."

On the face of it this state-



ment appeared to be superfluous. He was elected prime minister by a comfortable majority and hence he is in fact the prime minister of Israel — all of Israel and all of its citizens. This would be the case even if he had achieved a majority of one vote. That is the nature of the democratic process. The majority rules take into account the needs and requirements of the entire nation including, of course, those of the minority, big or small.

Why then did Barak emphasize his "particular" status at this time? Simply because his own Labor party headed by the late Prime Minister Yitzhak Rabin, of blessed memory, followed by Prime Minister Shimon Peres, were not, in effect, the prime ministers of the entire nation. Yitzhak Rabin even ridiculed portions of the population, the so called "settlers" who in earlier days were the admired "chalutzim." Peres with his underling Yossi Beilin even undermined the existing Madrid peace process to take on an illegally initiated "Oslo" Agreement and used every undemocratic means to commit the nation to a situation that grows more burdensome and more frustrating as Arafat and his Palestine Authority keep increasing demands (lately the 181 U.N. resolution for a state with 1947 boundaries).

If Ehud Barak will truly abide by his declaration, a consensus Government including most of the parties in it may be as high as 96 of the 120 in the Knesset.

Prime Minister Barak began a round of talks with all the representatives of the 15 parties now in the 15th Knesset (there were 11 in the previous Knesset) on an ex-

ploratory basis. Virtually all agreed to consider joining a new Government.

The one serious element missing in this procedure was a strong initiator. Regrettably for Barak, his own One Israel Party, Labor and a few "renegades" were only 26 together, with Labor 23. With this poor start, making effective combinations becomes a very difficult matter. A further complication was the unusual success of the haredi Shas party with 17 Knesset seats, an increase of 7 over the 14th Knesset count. The huge increase is attributed directly to the massive support Sefardim from all parties gave to Shas

Meanwhile, Barak concentrated on a possible 66 Government with 16 leftist support from the outside. However Barak issued an 11 page document as "coalition guidelines" which complicated the negotiations with the parties in the "small coalition."

While important issues were stated in general terms, certain sensitive issues were contrary to a status quo situation and reflected much of the leftist program. On the vital issues of "peace with security" the negotiated peace agreement with the Palestine Authority will be submitted to a referendum. The same is true of a negotiated peace

committee will examine policy towards the settlements and discuss decisions of previous governments." This clearly leftist approach smacks very much like the previous policy of the Rabin and Peres Governments of "drying up" the settlements, a policy that the National Religious party cannot accept. Some conciliatory move will have to be made in the nature of a status quo for a number of years.

On the matter of State and Religion, "the Government

will produce a covenant between secular and religious Jews." The Ne'eman committee report apparently will be the basis for treatment of conversions. The sticky part of this section deals with legislation on the deferment of Yeshiva students, a definite non-starter for the United Torah party (nor for Shas at a later date) The conciliatory addition reads "the drafting of yeshiva students and their exemptions from serving in the IDF will be with the goodwill

Continued on page 13

The status of Jerusalem is clearly stated: "Jerusalem will remain in its entirety the united Capital of Israel." The sticky points are in the matter of "settlements." They are to remain intact and only normal growth additions will be permitted. However, any special benefits of taxes and mortgage arrangements are to be canceled while "a ministerial committee will examine policy towards the settlements and discuss decisions of previous governments." This clearly leftist approach smacks very much like the previous policy of the Rabin and Peres Governments of "drying up" the settlements, a policy that the National Religious party cannot accept. Some conciliatory move will have to be made in the nature of a status quo for a number of years.

as a result of the criminal conviction of Shas leader Arye Deri.

Barak announced that he will not meet with Shas as long as Deri remains its head. Later he relented somewhat and had a Labor leader do the "negotiating." All kinds of complications arose as Meretz and Shinui leftists with a combined 16 refused to sit with Shas. Rightist Likud with 19 — a long shot with a possible later entry.

agreement with Syria and a withdrawal of our troops from South Lebanon.

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Executive Director

Central Kentucky Jewish Federation of Lexington, Kentucky is seeking an Executive Director to assume responsibility of providing overall guidance, leadership and direction to volunteers and staff in communal decision making and effective use of resources:

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- administration and budgeting
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- communal planning, including Social Services
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Send resume by June 30, 1999 to:

Central Kentucky Jewish Federation, Attention: Search Committee, 340 Romany Road, Lexington, KY 40502

Social Calendar

By Jean Herschaft



A "Celebration of Jewish Heritage" was masterfully presented in City Hall. It was hosted by **Mark Green**, public advocate, the second highest elected post in the City of New York, with co-sponsor, the New York Jewish Community Relations Council.

To top off salutes to individuals who have merited recognition — present this night — was the musical debut at City hall of Broadway star **Mandy Patinkin**. Mandy's all Yiddish delivery, including translating English favorites into "mama loshen" wowed the standing room — wall to wall — guests (800) not only to applause but to dancing in the aisles with verve and wow!

Mandy revealed how the late impresario **Joseph Papp** set his career in motion by giving him the Yiddish "Yossel-Yossel" song and the proper pronunciation that set his direction to the moon of success. He spoke movingly of his immigrant family, especially his grandfather Max, to whom he was very close. Mandy opened his heart and soul musically.

Mark Green, who is a candidate for mayor in this great city come the year 2001, must be lauded for keeping this well-conceived Jewish Heritage program to the noted 1-1/2 hours it was



Mandy Patinkin with Mark Green

announced for. All of the honorees made brief acceptance talks not more than the 3 to 5 minutes allotted by Green. He adhered to the limitation in his own concluding comments.

It was of ringing good news to know that PA Green was at the core of kosher food vendors being placed in the ballfields, Yanks/Mets of New York City. **Menachem Lubinsky**, one of those honored, seized on the suggestion of Green. It was set in motion when **Adina Berkowitz** took her 5-year-old **Menachem Leib** to a Mets game and was told by mom when he wanted a frank, "You can't because there are no kosher vendors here." Lubinsky revealed, "She told Green and he called me. Kosher vendors are now first of "play ball."

Lubinsky is recognized for marketing the successful Kosher Foods & Jewish Life Expos in New York, Los Angeles, Chicago and Miami. And, computer web site www.kosher.fest.com is his baby. He has a full book of associations and leaderships in Jewish organizations. But his claim to fame in the baseball parks takes the winning cake, the guests here gushed. The kosher buffet reception later he aided in providing.

Leon Levy, president of the American Sephardi Federation, a past head of the Presidents Conference who was born to Sephardic parents who emigrated from Turkey, said "I want the Jewish community to know of the rich role that Sephardic Jews have played in our history and that was the reason our Sephardi Federation was founded..." PA Green advised the guests of the career success of Levy, an engineer.

"He has been involved in many New York landmark build-

Continued on page 14

L'dor V'dor: Generations

Education in a box

By SUSAN RUBIN WEINTROB

How long does a first impression take? You may be surprised to find that within two or three seconds, we begin to form judgments about



the people we meet. This is why people who appear more attractive at first glance tend to get more opportunities — from landing better jobs, to making friends and even to getting better deals on buying cars.

It may take an effort to realize that first impressions are not the way to make deep evaluative decisions. We should delve beneath the surface to learn more about a person than his or her pleasant features. Friendships, job relationships and certainly long-term relationships, such as marriage, cannot work well based on such superficial evaluations.

Often people are not aware that these first impressions are used as a basis when making important decisions. I see this happening when parents look for schools for their children. An attractive building or well-dressed students certainly look good; however, evaluating a school should not stop there, because decoration is not the cornerstone of education.

Too many parents do no more than a superficial sweep of the eye as they judge their children's education. As many parents find out later, decision by offhand analysis takes a real chance with our children's education — and it can be damaging for many years to come.

Parents need to work in tandem with educators. Both should carefully balance the child's need with the programs of the school.

Children learn best in an atmosphere of caring. This atmosphere is successfully maintained with classrooms of no more than 20-25 and child-oriented courses. It is maintained with administrators and teachers who are flex-

ible enough to modify the educational environment to individualize the education of the child. If a child does not thrive, parents need to be given guidelines for making changes. Parents must base their evaluations on their own child's needs and not on the school's reputation or what their neighbors might think.

A fellow administrator once told me about a parent at his school who was considering transferring her child to another school, despite the child being happy at his school. What was the reason? The mother told him point-blank that she liked the pro-

new grandson to learn to swim?

"I guess so," the man replied, obviously confused by the switch in subject.

"We'll take him to his first swimming lesson and throw him in the water. If he learns to swim, OK. If not, I guess he'll drown."

The grandfather looked horrified. "That's ridiculous. The child would drown before he ever learned to swim." Of course, our friend was right. That method is no way to teach swimming. In fact, it is no way to teach at all.

While students must be taught to be independent

While students must be taught to be independent learners, educators do not accomplish this by leaving a student alone. The learning process is what must be taught along with the curriculum. A good teacher breaks the information into parts that are digestible and recognizable. He teaches how to approach a subject — how to construct algebra formulas, how to organize an essay or how to learn Gemorrah. This is true both for a bright student and for one who needs extra support.

spective school better because it "looked like it had so much money." This is obviously the wrong set of criteria.

The mother considered this move because she simply didn't realize how children learn.

Some individuals, including educators, think children mysteriously learn without help. In fact, some think this is the preferred way. A friend of mine agreed with this philosophy. He was once telling my husband about a particular school he admired, which expected students to learn on their own. "It's a sink or swim situation. The students learn to tough it out," he told my husband proudly. Since he had just become a grandfather, my husband decided to create a parallel he would understand. Would he like his

learners, educators do not accomplish this by leaving a student alone. The learning process is what must be taught along with the curriculum. A good teacher breaks the information into parts that are digestible and recognizable. He teaches how to approach a subject — how to construct algebra formulas, how to organize an essay or how to learn Gemorrah. This is true both for a bright student and for one who needs extra support.

One parent told me about her daughter, a good student, who was having trouble in one of her high school classes. On assignments and tests she sometimes received A's, other times F's. I asked the mother what was wrong. She told me her daughter couldn't figure

Continued on page 14

It's Arlene Peck!

The walking wounded

By ARLENE PECK

I've decided that there is really something weird about living out here in Los Angeles. Maybe it's the times we're in.



When my father was in the Second World War he was a grownup. When the war was over, he, like most of the other men in Atlanta, returned home to finish school, start families and achieve in business. They lived by something called responsibility. They counted their blessings instead of calories.

The Jewish community of Atlanta thrived and by the time they had reached 30, they were involved in life; they were grownups. Today, unlike government bonds, men don't mature. They seem out to prove that, even if you're only young once, you can be immature forever.

Which brings me to the attitude I've come to know so well here in the shadow of Beverly Hills. Some of the women inching toward 50 astound me. They become morose and suddenly notice they forgot to get married or have children. At that point, they usually fling back their mousse hair, toss a manicured hand back through it and announce "I think I'll have a child." Good lord, by the time we were 25 in the South, the rule was to have your LAST child. Mothers AND fathers actually raised their children. Today mothers and fathers are the children — out looking for love in all the wrong places. If some of these people had had children, they would have eaten them.

People who ought to know better are just so burnt-out and jaded in the game of love that they go out of their way in relationship avoidance. The attitude prevailing seems to be, "If at first you don't succeed, give up. It's just no use being perceived as a damn fool."

Yet, every week they're out there looking to find "that spe-

cial one" at singles places. I am firmly convinced that singles places will keep you single. Sure, you can get looked over while being overlooked. I remember when I was ready to walk down the aisle at my own wedding. I peeked out the curtain and saw all my old boyfriends there. I told my mother I changed my mind and wasn't going to get married. And, if I ever got a divorce it would be her fault. She turned me around, marched me down to the chuppa all the while tell-

damned set in your ways that nobody can satisfy you.

However, singles places aren't the way to go. The one thing men have in common who frequent singles bars is that they are all married. Of course the wife at home thinks he's out bowling with the boys or at a business conference. Women who really know their husbands' whereabouts are called widows. Sometimes I'm just happy to meet a man who's heterosexual, pays his own bills and isn't married. But, bottom line

Which brings me to the attitude I've come to know so well here in the shadow of Beverly Hills. Some of the women inching toward 50 astound me. They become morose and suddenly notice they forgot to get married or have children. At that point, they usually fling back their mousse hair, toss a manicured hand back through it and announce "I think I'll have a child." Good lord, by the time we were 25 in the South, the rule was to have your LAST child. Mothers AND fathers actually raised their children. Today mothers and fathers are the children — out looking for love in all the wrong places. If some of these people had had children, they would have eaten them.

ing me, "It's better to be a has been than a 'never was.'" Men won't want you if you've never married.

I think she had it right. As the years go by, you get so

Krupnick

Continued from page 11
of all those affected." Whether this will satisfy the United Torah party is questionable. This party and the National Religious Party are presumably integral parts of a 66 narrow Government.

Regretfully, this is the difficulty of a minority party to form a viable coalition of both right and left, secular and re-

I suppose I'm just like the rest of the women. Men always want to be a woman's first love — women like to be a man's last romance. Amen

ligious. Prime Minister-elect Barak, like his predecessor will be forced to walk a tight rope, with the precarious condition continuing lest the right or left topple him. He and we will need the guidance of the Almighty for the good and welfare of our nation.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel) E mail krupnick@netvision.net.il

Advice By Edlin

Raising a moral child

By RITA EDLIN

Q: I'm an old woman who still cares about people. I raised three children and all of them, I'm happy to say, have children of their own. As I watch those chil-



dren grow, I'm a little confused and concerned. I notice that some of them, even from the time they were toddlers, seemed to know right from wrong. The girls, especially, seem to care about others.

One of the boys, aged 8, can't seem to get it right. He won't share his toys, he seems to enjoy making his sister cry, and no matter how often his mother scolds him, he doesn't seem to let up.

What I want to know is what makes some children kind and others cruel. Is there anything we can do to teach him to care about others? I've suggested that he be sent to a religious school. Maybe learning more about Judaism and the Ten Commandments will help. I just don't know what else to suggest. Do you?

Mrs. C.G., Dallas

A: You are indeed an observant woman, so I'm glad you wrote. What you have noticed has been seen by educators and psychologists for years. Your questions are good ones, and many experts have opinions based on years of research.

Psychologists have studied what they called "moral development" in children for many years. The Swiss psychologist Jean Piaget first published his groundbreaking book, *The Moral Judgment of the Child* in 1932. Since then, more educators and psychologists have explored and expanded the subject.

"What makes some children try to console their troubled playmates?" "What makes some children take delight in pulling the wings off fireflies, tormenting their siblings, or pulling the tails of their pets?" "What makes some teenagers care about the homeless, the handicapped or the underprivileged?" Are these traits "inborn" or are

they learned? In either case, can we turn the "uncaring" child around?" If so, how?"

These are the questions being researched by psychiatrists, psychologists and educators today. Some say the traits of compassion are inborn. They point out that even newborns respond to the distress of others. Nurses will vouch for the fact that when one infant begins to wail in the nursery, most of the others soon join in, even though they've been fed, changed and cuddled.

Even monkeys have been found to have differences of temperament before they are a week old. And those characteristics are subject to change depending upon the way they are "mothered" within the first four days of life. Primate researcher Stephen Suomi has shown that by putting infant monkeys in the care of supportive mothers, timid ones can be turned into "social lions" within two months. Suomi says, "It's essentially a social-learning phenomenon. I would argue that's what goes on with humans, too."

That doesn't explain why some children are more compassionate from the get-go. But it does support the theory that compassion and "morality" can be nurtured. Even if some children are born with less sensitivity than others, there is hope for them.

A sensitive parent can make all the difference in encouraging — or discouraging — a child's developing sense of morality and values. Psychologists say parents must be aware of a child's perception of the world at different ages and respond appropriately to his concerns.

That's not an easy task. Schools and religious institutions used to play a key role in fostering values. Now, schools waver on HOW to teach values; religious influence is declining and parents are pretty much on their own. Thomas Lickona, professor of education and author of *Raising Good Children*, says teens who follow their consciences rather than peer pressure are those who grew up in "authoritative" homes (where rules are firm, but clearly explained and justified) rather

Continued on next page

Weintrob

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out what the teacher wanted. When her mother spoke to her teacher about this, he acknowledged that her daughter knew the subject but had to figure out his tests. The parent asked if the teacher explained the organization of his

Israel

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population from English speaking countries — South Africa, England, America, Australia. Also, our very good friends, the Grunbergs, live there. We know the Grunbergs from Edmonton, Alberta. They had moved to Canada from their native Holland and then decided about 10 years ago to make *aliyah* and they are very pleased with their decision.

So there we are — I found a country whose spirit I admire, and a city I think I can stand to live in. I also had to speak to many, many people — about work opportunities for Mark, schooling, and how people cope with their elderly parents so far away. I was reassured on some topics, and perhaps not enough on others, but nothing's perfect.

Mark was impressed with the economic opportunity in Israel. The university labs are well funded by the government. They are on a par with American universities. The government knows keenly that little Israel, so lacking in land and natural resources, has to come up with something to bolster its economy — and that is to utilize to the utmost the productive minds and hands of its people.

As part of the solution, university education is well subsidized. It costs about \$2,000 to \$3,000 a year per student — a

tests to the students. No, he told her cheerfully, that's the student's job.

Good teachers do not try to trick students. They should give tests that measure a student's knowledge of the material — not the student's ESP. Tests should be written

fraction of the cost in the United States. There are many financial incentives for start-up companies. Israel has to lead the way in technology to maintain itself in a competitive world.

The country appears to be going through a building boom, so something must be going right there.

All in all, you can tell I was very impressed with this dynamic place — it was like a little America where everyone speaks Hebrew.

Our children, of course, did not want to go. And it is extremely unlikely that Carella, who will be entering her senior year at the time of our departure, will want to join us. We are confident, however, that once the children are in Israel and begin to make friends, they will like it there very much. We hear that it is a land that children and teenagers love; it is the adults who find it more difficult. It is my hope that our kids will get good educations and with their knowledge of English will do well for themselves.

At worst, if one day they decide to leave Israel, it will be with a confident knowledge of who they are and where they came from. They will know they are not alone in the world. They are part of a country that will not reject them, and part of a people with an unparalleled history and a destiny suffused with mystery and awe.

and organized around what was taught — they should not be a maze to get lost in on exam day.

Evaluating good teachers and good schools is a complicated matter. We should see if our children are happy and grow each year, in knowledge and in technique. We should see if the teachers know our children by name and are available to talk to parents, working with them as a team.

Jews have always held education to be a priority. The Rambam comments on a decree by Yehoshua ben Gamla (first century CE) to establish schools in every community. He states that a community should be destroyed if it does not have a school for all of its children. For thousands of years, building and maintaining our Jewish schools was one of the best ways to build community. It still is. Those of us concerned about the future of American Judaism should look to its yeshivas and day schools. Supporting these institutions within our communities is one of the best inoculations against assimilation.

Supporting Jewish day schools or Yeshivas may be the single most important factor in maintaining Jewish continuity, observance and community. Putting our children into a Jewish school is an important first step. But it is only a first step. The next step is to select a school that maintains an environment in which our children will thrive. With public schools and other private schools as alternatives, we must do more than establish a school that is Jewish. We must establish excellent Jewish schools.

Edlin

Continued from prev. page
than "permissive" or "authoritarian" homes (where rules are rigid and not explained).

So what can be done about your 8-year-old, who seems to be delayed in his moral development? One suggestion is to get him to think about why he took certain actions and what the consequences will be. For example, if he torments his sister, will she be likely to share her Gameboy? Will she be likely to defend him when he is maligned by a playmate? Asking these questions can sensitize him to the consequences of his behavior, and hopefully, to change it.

The foremost authority on moral development today is Lawrence Kohlberg, a Harvard professor, who began studying the subject in the 1950s. He divides the stages into 5-year-olds, who simply want to stay out of trouble, 6- to 9-year-olds, who act out of self-interest, 10- to 13-year-olds who long for approval, and 15- to 19-year olds who are beginning to think about the social order and being responsible. He asks youngsters questions such as "should someone who steals a loaf of bread to feed his starving family be punished in the same way as someone who robs a

bank?

Maybe your 8-year-old is still in the second stage of development, and will soon grow into the next stage. If so, it would help if he had lots of approval from family and friends whenever he behaved in a more considerate way.

You ask about religious school. Certainly the Ten Commandments are good rules to live by. If properly presented, the moral values in Judaism can help nurture good behavior. But most experts agree that moral behavior is basically taught and reinforced in the home. Religious school could reinforce what's being taught in the home.

To help his parents along the way, give your grandson a copy of *Aesop's Fables*. Ask him the moral of each story and see if he can find a real life example.

If you want to read more about what the experts have to say, ask your librarian for *The Moral Life of Children* by Harvard child psychiatrist Robert Coles or psychologist Carol Gilligan's *In a Different Voice*. She presents the feminist side. I hope this helps!

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

Herschaft

Continued from page 12

ings including the Statue of Liberty and the South Street Seaport. Levy and his wife, **Elsi**, have four children and 10 grandchildren," giving the high roots of family, dear to Levy, and all Sephardim.

Women honorees were many. Perhaps, the champion of all is **Irene Klass**. For just shy of 50 years she has been involved in Jewish journalism as co-editor and publisher of the largest Anglo-Jewish Weekly, *The Jewish Press*. Her deep devotion has not been at the expense of family. Klass, a diminutive figure, is the mother of two, grandmother of several and great-grandmother of many more. She spoke of religion and its total meaning of life... with education of children and practices in G-d's way of what journalism is all about to her. Klass has been honored by many Jewish organizations in recognition of her ideals as put into print and active support.

Interestingly, but displaying the failure of Jewish groups to calendar schedule affairs, this same night, the Brooklyn D.A. **Hynes** was holding another Jewish Heritage affair. **Naomi Mauer**, the daughter of famous mom **Irene Klass**, was receiving an award of "best journalist." Naomi is with the family weekly.

Other honorees this night: **Fanya Gottesfeld-Heller**, author and philanthropist; **Barbara Dobken**, women's advocate; **Devorah Holboroam**, children's advocate from Crown Heights; **Howard Teich**, co-chair of Jewish Heritage NY '99-Jewish Community Relations Council board member.

Among the guests: **Rabbi and Mrs. William Berkowitz** and **Rabbi and Mrs. Jacob Goldberg**.

Mystery Person

Do you know who's who?

- The Mystery Person was naturalized in 1943.
- The Mystery Person was chairman of his local federation and is a member of the board of the UJA.
- The Mystery Person was fundraising chairman of the campaign of his local community.
- The Mystery Person served with the U.S. Signal Corps.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.



Hanson

Continued from page 16
independent of *Histadruth Ivrit*. At the newly established national center in New York a new library was inaugurated for the Hebrew reading public.

Later in the decade, however, the *Histadruth Ivrit* and *Hadoar* virtually severed their relationship. The Massad Hebrew summer camp also went its own way, ultimately opening yet a third camp. Ironically, in 1967, when Israel's Six Day War brought about the reunification of Jerusalem, Hanoar Haivri disbanded, as did the Hebrew Academy, an active organization during the 1950s.

For the good of the larger Hebrew movement, the *Histadruth Ivrit* and *Hadoar* resolved their differences during the 1970s, with the appointment of a single director over both. Later in the decade, however, a new crisis in leadership ensued, affecting the Massad camps as well. Rather than seeking new directions, the movement focused on preserving the existing periodicals, *Hadoar* and *Lamishpaha*. In moving its offices to uptown New York, the *Histadruth Ivrit* became independent from the Massad camps and the Hebrew School for Music and Dance. All in all, the movement was only as strong as its leadership, and when leadership became weak and fragmented, so was the movement.

Yet more leadership problems arose during the 1980s. The Orthodox community, which had previously supported the Hebrew movement, withdrew its support, with the result that the Massad summer camps, struggling to survive, ultimately closed. The movement countered with new educational activities for school children, as well as a major academic conference. There were editorial changes at *Hadoar*, coupled with attempts to modernize its format.

About Books

By JACK FISCHER

One of our foremost literary personalities, Joseph Epstein, recently had published a new collection of his pieces. The book is *Narcissus Leaves the Pool*, and is published by Houghton Mifflin (this month, \$25).

Israeli fiction of the 1960s and 1970s is represented in *Six Israeli Novellas*, edited with an

In the early years of the current decade, there was a general weakening of the *Histadruth Ivrit*, followed by a strengthening of its activities more recently. The organization has struggled to keep its publications alive and to continue its summer seminars. As Pelli observes, however, it has come to resemble more of a service organization than a cultural movement.

The 1990s have been a time to pause and evaluate the overall accomplishments of the movement, a task in which Dr. Pelli is actively engaged.

Pelli concludes his study with a review of the major areas of activity of the Hebrew Culture Movement. While this movement has, in historical perspective, remained a minority group within the American Jewish community, it has greatly appealed to professionals, educators, writers, and rabbis. In appealing to the cultural elite, the movement's impact has ranged far beyond its physical size. Overarching all, as Dr. Pelli sees it, is the idea that renewing Hebrew has involved more than just a passion for the language. Learning Hebrew gives American Jews a focal point in preserving and strengthening their identity. It was and remains the key element in galvanizing and integrating Jewish culture in America.

In sum, Dr. Pelli has produced a commanding overview of the complex and ever-changing picture of the evolution of the Hebrew language in America. Up until now very little has been written on this subject, and for those desiring to understand the development of Hebrew in the United States, Dr. Pelli's book represents an important new resource. With an excellent English section (abstract), it is perhaps the authoritative volume for evaluating the role of Hebrew, past and present, in the evolving Jewish community of the United States.

introduction by Gershon Shaked, and translated by Dalya Bilu, Phillip Simpson and Marganit Weinberger-Rotman. Godine/Verba (this month, \$27.95). Earlier this year, the H.W. Wilson Co. published *Celebrating Elie Wiesel: stories, essays, reflections*, edited by Alan Rosen. Alan Dershowitz, Aaron

Letters

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

'Shared Jerusalem' would be divided

Dear Editor,

First, my very sincere thanks to Bishop Fischer for his comments in these pages on Catholic-Jewish concerns. He has again shown himself to be a noble person, of "wise and understanding heart."

Second, I see that the "Jewish Peace Lobby" and others have undertaken a campaign calling for a "shared" Jerusalem, which means in plain words a divided city.

I personally think that something of the sort is quite likely to happen, but the only result of a campaign of this sort, carried out by Americans instructing Israel how to deal with its political negotiations, is to give away what should be a negotiating chip. It can only provoke resentment from Israelis who, reasonably, are chary of people who do not have to pay the price getting involved in this way. Further, Israelis may wonder why we are giving away their store before they have even opened final status talks.

Rabbi Allen Podet
podetah@buffalostate.edu

More than 1 way to perform a brit

Dear Editor,

I always enjoy reading Jean Herschaft's articles for their

Appelfeld, John Silber and Cynthia Ozick are among the contributors. (\$30).

Fordham University Press last month published *In the Eye of the Storm: Growing Up Jewish in Germany, 1918-1943* by Herbert A. Strauss. The author was born to a Christian mother and a Jewish father, but was raised in a conservative Jewish fashion, studying Hebrew and Jewish history. In many ways this memoir echoes the experiences of the Klemperer diaries which attained so much acclaim last year (\$25).

Herbert Strauss' wife, Lotte, has also published her experiences in Nazi Germany, *Over The Green Hill: A Personal Memoir, Germany 1913-1943*. Fordham University Press (this month, \$25).

"folksiness" and diversity of events in the Jewish social scene. I also congratulate her and her family on their new addition. I certainly hope that she will not proceed to "editorialize" or impose her views on subjects in future articles.

The details of her grandson's brit expressed the intimacy of a warm and caring family. Comments about how the brit was performed in the "correct and only way" "the traditional way" without the "blasphemy" of anesthesia were totally uncalled for and showed a complete lack of respect for some other tradition as well as what someone else might consider the "correct" way. Above all, what is meaningful to her family might be totally abhorrent to another family.

I am a mohel certified by the Jewish Theological Seminary and I can honestly say that if I did not utilize the "blasphemy" of anesthesia, many young Jewish families would forgo the brit ceremony for a "medical" circumcision in the hospital. This ceremony is a prime opportunity to bring a young family into ritual observance and to have it ignored because of an issue that has no religious basis is appalling. I am sure Mohel Kdemi has his following and if what he does and how he does it is someone's cup of tea, I applaud it. If an alternative is available and that is meaningful and will make for a positive religious experience, it is another opportunity to teach and experience our wonderful faith.

Infants do experience pain, not that there is a recollection of it. It is much more important for those in attendance to experience the full meaning and impact of the event than to cringe at the baby's discomfort and have the attitude of "let's get it over with and eat!"

Mazel tov again to the family, but please no more discussions on the "correct and only way" to do something.
Abraham J. Benyunes, M.D.
Miami

Suing Reform for its own sake

Dear editor,

Your rather harsh editorial in the June 2 issue, criticizing

my motives for placing the ad, headlined "Attorney Wanted" in the *Jewish Week of New York* (and incidentally, several other publications) was very unfair.

Had you contacted me, which you did not, you would not have written an editorial based on a completely wrong assumption, which was that I was seeking an Israeli attorney, and on a complete misunderstanding of the issue, as well.

The ad was placed to secure the services of an American attorney, which I have done, although not as a result of an inquiry to the ad. My attorney, who is a nationally known figure, has been, and is, in the process of attempting to structure a complaint against the Reform movement to be brought in the United States. With his counsel, I have engaged in correspondence, so far non-productive, with Jerome Somers, chairman of the trustees of the Reform movement (UAHC), who also, coincidentally, is my neighbor and fellow congregant at Temple Emanuel, Marblehead, Massachusetts.

The issue is the lawsuit that the Reform movement has brought seeking conversion rights in Israel that will be recognized as Jewish, and which is, and has been for some time, before Israel's High Court of Justice (the equivalent of our Supreme Court).

As my ad stated, the Reform movement lawsuit:

- is dividing, and causing hatred among the Jewish people
- diminishing financial and political support for Israel
- encouraging aggressive Arab behavior against Israel
- causing neglect of serious problems of education, and of failure in combating intermarriage and assimilation, within the movement in the United States
- places the interests of Reform rabbinical aggrandizement above the interests of the Jewish people

It is in the interest of doing good for my Reform movement, which has taken a wrong turn in this, and for the unity of the Jewish people, and Klal Yisrael, that I am taking this action.

Robert Israel Lappin
Swampscott, MA

Book Reviews

Tracing U.S. Hebrew culture

Reviewed by KENNETH I. HANSON, Ph.D.

The language, as a vehicle for liturgical expression as well as a spoken and written idiom, may well be the single most important element in Jewish culture in the United States. Indeed, Hebrew remains the focal point of much of American Jewish identity.

But what is the story behind the "Holy Tongue," its use and evolution in America? How does understanding the growth of Hebrew help us better understand the American Jewish community as a whole? Dr. Moshe Pelli, director of the Judaic Studies Program at the University of Central Florida, has written a masterful scholarly work, titled *Hebrew Culture in America: 80 Years of Hebrew culture in the United States*. Written in Hebrew (along with a detailed English synopsis), the book provides a solid foundation, for Hebraists, Judaica scholars, educators, and Israelis, for understanding the modern development of the Hebrew language in the United States.

It is well known that after nearly two millennia of relative dormancy, Hebrew was revived as a modern, literary and spoken language among the Jews of Europe and the Middle East, at the urging of Eliezer ben Yehuda and others. But how did the resurgence of Hebrew in the United States come about? This is the question Pelli expertly addresses, as he painstakingly traces the "Hebrew movement" among American Jews, from its genesis in the first decades of this century, to the present, with a glimpse into the future. He sees Hebrew in America as linked to the broader movement among European Jews to renew and reinvigorate the ancient tongue.

The movement's formal beginnings may be traced to the Hebrew Language and Culture Association, the *Histadruth Ivrit*, established in New York in 1916. This milestone wedded American efforts to renew Hebrew to the larger worldwide Hebrew movement, while at the same time marking the rise in prominence of American Jewry. Yet, paradoxically, the ideology of the founders was unique, almost utopian, as they forged new ground in a manner distinct from the He-

brew movement in Europe. Their first step was to forge a clear set of goals, which they perceived as essential for the development of Hebrew in America. Hebrew language and literature was to be disseminated. Hebrew was to be spoken when at all possible. Hebrew education was to be promoted and Hebrew was to be introduced into the public life of the Jewish community. The Hebrew language would serve as a bulwark for Hebrew culture and Hebrew life in general.

The challenges and the questions faced were multiple. Was this an "organization" or something broader—a cultural trend that transcended organizational boundaries?

As the 1920s dawned, ideological struggles gave way to an understanding of the broader scope of the Hebrew culture movement. On the one hand the *Histadruth Ivrit* virtually collapsed from lack of resources, but on the other hand a Hebrew daily newspaper called *Hadoar*, the first of its kind in America, was launched. *Hadoar*, which continues to be published to this day (later on as a weekly and a bi-weekly), in turn helped revitalize the *Histadruth Ivrit*, bringing it back from near extinction. The second decade of the 20th century also saw the establishment of an institute for teachers called *Tarbut* ("Culture") which trained some 200 educators during the course of seven years. *Tarbut*, accompanied by a monthly periodical bearing the same name, was one more step in the blossoming of Hebrew in the United States during the 1920s.

As the movement grew, however, new questions arose. What was the relationship between the Hebrew Language and Culture Association in the United States and the American Zionist Organization? How dependent was the former on the latter? Was the Hebrew movement one aspect of the aims of Zionism or did it have its own justification independent of Zionism? In any case, throughout this period, the movement's objectives were bolstered by visits from prominent European Jews, including David ben Gurion,

Haim Nahman Bialik, and S. Tschernichowsky.

When the "Roaring '20s" turned to the depressed '30s, the Hebrew movement, far from suffering paralysis, grew wider and deeper. The *Sepher Hashanah L'Yehudei American* ("Year Book of American Jews") debuted during the Depression years, the newly established publishing house, Ogen, flourished, and national conventions were held regularly. The American movement linked itself with the newly formed Brit Ivrit Olamit ("Worldwide Hebrew Covenant") sending representatives to its world congress in the Land of Israel.

Additionally, the 1930s witnessed the establishment of Histadrut Hanoar Haivri ("The Hebrew Youth Organization"). In fulfillment of an old dream, this new organization promoted aspiring writers and young and upcoming cultural leaders, publishing a monthly periodical called *Niv* ("Expression").

The 1940s brought yet a new reality for the Hebrew movement in America—the need for spiritual and cultural renewal in the wake of the destruction of European Jewry. There was a new realization that after the Holocaust the American Jewish community would rank second in importance only to that of the emerging state of Israel. Consequently, the cultural endeavors of American Jewry were integral in plotting the course of world Jewry.

During these years a summer camp for Hebrew culture, called Massad, was established. Another, kibbutz-like summer camp took shape, under the auspices of the Histadrut Hanoar Haivri. And "Rav Tzair," Prof. Chaim Tchernowitz, independently launched an intellectual monthly journal, called *Bitzaron* ("Fortress").

Nonetheless, a trend was under way, disturbing many purists, in which English, rather than Hebrew, increasingly became the language of instruction in America's Hebrew schools. A new generation of American Jews found themselves learning about Hebrew culture in English even though their seniors continued to use Hebrew in numerous Hebrew speaking

clubs and social organizations. While many bemoaned the loss of Hebrew among American Jewish youth the birth of the state of Israel in 1948 produced a strengthening of ties between the American Hebrew movement and the people of the new nation.

During the 1950s, the spiritual partnership between the State of Israel and Diaspora Jewry, of which the United States was the new center, dominated the growth and development of Hebrew culture. Specific questions nonetheless persisted. Does Israel need the Diaspora to galvanize its own cultural underpinning? Or should Hebrew culture in the Diaspora be quite independent of Israel? Might Israel actually rival the American Hebrew movement in providing leadership for the Diaspora? Furthermore, the danger of assimilation loomed ever larger for American Jews.

In this light an important concept crystallized. Only the Hebrew movement, in the larger context of reasserting Hebrew culture, has the capacity to hold together the Jewish community and pre-

vent its complete disintegration.

The strong conclusion of the World Hebrew Congress, convened in Israel in the 1950s, was that the only thing capable of preventing assimilation for world Jewry is the Hebrew language itself. Unfortunately, the idea was not coupled with a program of action. In the end the American Hebrew movement surged ahead on its own, transferring its headquarters to a newly acquired building in New York and publishing in the 1950s yet another periodical, *Mabua* ("Fountain"). With the loss of many of the earlier literary talents the work of the movement was diminished though by no means extinguished.

During the early 1960s, the *Histadruth Ivrit* flourished only to decline perceptibly during the second half of the decade. Notwithstanding the vicissitudes of the organization, a family oriented, illustrated periodical, *Lampishpaha* ("For the Family") was launched, along with a monthly for children called *Olam Hadash* ("New World"),

Continued on page 15

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